THE NEWE TESTAMENT OF OVR SAVIOVR IESVS CHRISTE.

I am not ashamed of the Gospel of Christe, because it is the power of GOD vnto saluation to all that beleeue. Rom. i.

1577.

CVM PRIVILEGIO.

OMNE BONV SVPERNVM

a. Gospel, that is tydinges of our saluation by Christe.

The a Gospel by Saint Matthewe.

The first Chapter.

1. The genealogie of Christ from Abraham. 18. The mariage of his mother Marie. 20. The angel satisfieth Iosephes mynde. 21. The interpretation of Christes names.

Luke. 3.24. The Gospel on the Sunday after Christmas day.



THis b is the boke of the generation of IESUS Christ, the sonne of Dauid, the sonne of Abraham,

2 *Abraham begat Isahac, * Isahac begat Iacob, *Iacob begat Iudas and his brethren.

Gen.21.1. Deu.29.24 Gen.28.27 1.Par.2.5. Ruth.4.18.

3 *Iudas begat Phares and Zara of Thamar, *Phares begat Esrom, Esrom, begate Aram.

4 Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon.

5 Salmon begate Boos, of Rachab, Boos begate Obed, of Ruth, Obed begate Iesse.

1.Reg.16.1 2.Re.12.24

6 *Iesse begat Dauid the kyng, * Dauid the kyng begate Solomon, of her that was the wyfe of Urie.

3.Re.11.43 1.Chr.3.10.

7 *Solomon begate Roboam, Roboam begate Abia, Abia begate Asa.

8 Asa begate Iosaphat, Iosaphat begat Ioram, Ioram begate Ozias.

9 Ozias begate Joatham, Joatham begate Achas, Achas begat Ezecias.

2.Reg.20. 21. 1.Ch.3.23. 4.Reg.23. 34.

10 *Ezecias begate Manasses, Manasses begat Amon, Amon begate Iosias.

11 "Iosias* begate Iechonias and his brethren, about the tyme that they were caryde away to Babylon.

"Some reade, Iosias begate Iacim, Iacim begate Iechonias.

12 And after they were brought to Babylon, *Iechonias begat Salathiel, Salathiel begate Zorobabel.

4.Re.24.6 2.Chr.36.9 1.Chr.3.16

13 Zorobabel begate Abiud, Abiud begate Eliacim, Eliacim begate Azor.

14 Azor begate Sadoc, Sadoc begate Achen, Achen begate Eliud.

15 Eliud begate Eleazer, Eleazar begat Matthan, Matthan begate Iacob.

16 Iacob begat Ioseph the husbande of Marie, of whom was borne Iesus, that is called Christe.

17 And so al the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntyl the carying away into Babylon, are fourteene generations, and from the caeying away into Babylon vnto Christe, are fourteene generations.

Luke.1.27.

18 * The byrth of Iesus Christ was on wyse. When as his mother Marie was betrothed to Ioseph (before they came togather) she was founde with chylde of the holy ghost.

Deut.24.1.

19 Then Ioseph her husbande, beyng a ryghteous man, * and not wyllyng to make her a publique example, was mynded pryuily to put her away.

20 But whyle he thought these thinges, behalde, the angel of the Lorde appeared vnto hym in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wyfe, for that whiche is conceyued in her, is of the holy ghost.

21 She shal bryng forth a sonne, *and thou shalt cal his name Iesus: for he shall saue his people from their sinnes, Luke.1.31.

22 (All this was done, that it myght be fulfylled, whiche was spoken of the Lorde by the prophete, saying,

23 *Beholde, a virgin shalbe with chylde, and shal bryng forth a sonne, and they shall call his name Emmanuel, whiche is by interpretation, God with vs.) Esai.7.14.

24 Then Iosephi, being raised from sleepe, dyd as the angel of the Lorde had bidden him, and he tooke his wyfe:

25 And knewe her not, tyl she had brought forth her fyrst borne sonne, and called his name Iesus.

The. ii Chapter.

1. The tyme of Christes byrth. 14. Christe fleeth into Egypt. 16. young chyldren are slayne.

WHen * Iesus was borne in Bethleem, a citie of Iurie, in the dayes of Herode the kyng: behold, there came wyse men from ỳ East to Hierusalē. Luke.2.6. The Gospel on the Epiphanie.

2 Saying, Where is he that is borne king of the Iewes? For we haue seene his starre in the East, and are come to worshyp hym.

3 When Herode the kyng had heard these thynges, he was troubled, and al (the citie of) Hierusalem with hym.

4 And when he had gathered al the chiefe priestes and scribes of the people togeather, he demaunded of them where Christ should be borne.

5 And they said vnto hym, At Bethlehem in Iurie: For thus it is wrytten by ỳ prophete,

6 * And thou Bethlehem in the lande of Iuda, art not the least among the princes of Iuda: For out of thee shall there come a captayne, that shal gouerne my people Israel. Mich.5.2.

7 Then Herode, when he had priuily called the wyse men, enquyred of them diligently what tyme the starre appeared.

8 And he sent them to Bethlehem, and said, Goe, & searche diligently for the yong childe, and when ye haue founde hym, bring me word agayne, that I may come and worshyp hym also.

9 When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, tyll it came and stoode ouer (the place) wherein the young child was.

10 When they sawe the starre, they reioyced exceedyngly with great ioy,

11 And went into the house, and they saw the young chylde with Marie his mother, and fel downe, and worshipped hym: and when they had opened their treasures, presented vnto hym gyftes, golde, and frankensence, and myrre.

12 And after they were warned of God in a dreame that they should not returne to Herode, they departed into theyr owne countrey another way.

The Gospel on Innocentes day.

13 When they were departed, beholde, the angel of the Lorde appeared to Joseph in a dreame, saying, Aryse, and take the young chylde, and (a) his mother, and flee into Egypt, and be thou there tyl I bryng thee woord: for it wyl come to passe, that Herode shal seeke the young childe to destroy hym.

a. Joseph was not the father of Christe, els the angel would not haue sayde, Take the chylde and his mother, but rather, Take thy chylde. Mat. 11.1.

14 When he arose, he tooke the young childe and his mother by night, and departed into Egypte:

15 And was there vnto the death of Herode, that it myght be fulfylled which was spoken of the Lorde by the prophet, saying, *Out of Egypt haue I called my sonne.

16 Then Herode, when he sawe that he was mocked of the wyse men, was exceedyng wroth, and sent foorth, and slue al the chyldren that were in Bethlehem, and in al the coastes therof, as many as were two yeeres olde and vnder, accordyng to the tyme, which he had diligently searched out of the wyse men.

17 Then was fulfylled that which was spoken by Jeremie the Prophet, saying,

Jere. 31.15. 18 In Rama was there a voyce hearde, *lamentation, weeping, and great mourning, Rachel weeping (for) her chyldren, and would not be comforted, bycause they were not.

19 But when Herode was dead, beholde, an angel of the Lorde appeared in a dreame to Joseph in Egypt,

20 Saying, Aryse, & take the young childe and his mother, and goe into the lande of Israel: For they are dead which sought the young childes lyfe.

21 And he arose, and tooke the young chylde and his mother, & came into the lande of Israel.

22 But when he heard that Archelaus did raigne in Jurie in the roome of his father Herode, he was afrayde to goe thyther: notwithstandyng, after he was warned of God in a dreame, he turned aside into the parties of Galilee:

23 And when he was come thyther, he dwelt in a citie, which is called Nazareth, that it myght be fulfylled which was spoken by the prophetes, He shalbe called a Nazarite.

The.iii.Chapter.

1. Iohns preaching, office, lyfe, baptisme.
7. reprehendyng of the Pharisees. 13. and baptising of Christe in Iordane.

Marke.1.4 Luke.3.3. a. This worde is, after a fault to be wise, with a mynde to a mende. Esai.40.3. Marke.1.5. Marke.1.6 Marke.1.5. Luke.3.7.

IN those dayes came * John the Baptist, preachyng in the wyldernesse of Jurie.

2 And saying, Repent a ye: for the kingdome of heauen is at hande.

3 For this is he that was spoken of by the prophet Esaias, saying, * The voyce of one crying in the wyldernesse, Prepare ye ỹ way of the Lorde, make his pathes straight.

4 *This John had his rayment of Camels heare, & a letherne girdle about his loynes, his meate was locustes and wylde honie.

5 *Then went out to hym Hierusalem, and al Jurie, and al the region round about Jordane,

6 And were baptised of hym in Jordane, confessyng theyr sinnes.

7 But when he sawe many of the Pharisees & Saduces come to his baptisme, he sayd vnto them, * O generation of vipers, who hath warned you to flee from the anger to come? Math.12.34

8 Bryng forth therefore fruites meete for repentance.

9 And be not of such mynde, that ye would say within your selues, * We haue Abraham to (our) father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham. John.8.39. Actes.13.26.

10 Euen nowe is the axe also put vnto the roote of the trees: * Therefore euery tree whiche bryngeth not forth good fruite, is hewen downe and cast into the fyre. Math.7.19.

11 *I baptise you in water vnto repentance: but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare, he shall baptise you with the holy ghost and with fyre. Mark.1.8. John.1.26.

12 *Whose fanne is in his hand, & he wil throughly purge the floore, and gather his wheate into (his) garner: but wyl burne vp the chaffe with vnquenchable fyre. Luke.3.18.

13 * Then commeth Jesus from Galilee to Jordayne, vnto John, to be baptised of him. Mark.1.9. Luke.3.21.

14 But John forbade him, saying, I haue neede to be baptised of thee, and commest thou to me?

15 Jesus answearing, sayd vnto him, Suffer it to be so nowe: for thus it becommeth vs to fulfyl al righteousnesse. Then he suffered hym.

16 And Jesus when he was baptised, went vp strayghtway out of the water: and loe, the heauens were opened vnto hym, and (John) sawe the spirite of GOD descendyng lyke a Doue, and lyghtyng vpon hym.

17 And loe there (came) a voyce from the heauens, saying, * This is my dearly beloued sonne, * in whom I am wel pleased. 2.Pet.1.17. Colloss.1.13

The.iiii.Chapter.

2. Christ fasteth, and is tempted. 18. He calleth Peter, Andrewe, Iames, and Iohn.

THen was * Jesus led vp of the spirite into wyldernes, to be tempted of the deuyl. The Gospel on the first Sunday in Lent.

2 And when he had fasted fourtie daies and fourtie nightes, he was afterwarde an hungred. Mark.1.12. Luke.4.1.

3 And when the tempter came to hym, he sayd, Yf thou be the sonne of God, commaund that these stones be made bread.

4 But he answeared, and sayd, It is written, * Man shal not lyue by bread only, but by euery woord that proceedeth out of the mouth of God. Deut.8.3.

5 Then the deuyl taketh hym vp into the holy citie, and setteth hym on a pynacle of the temple,

6 And sayth vnto him, Yf thou be the sonne of God, cast ther selfe downe: For it is wrytten, * that he shal geue his angels charge ouer thee, and with their hands they shal lyft thee vp, least at any tyme thou dashe thy foote agaynst a stone. Psal.90.11.

7 Jesus said vnto him, it is written againe, * Thou shalt not tempt the Lorde thy God. Deut.6.16.

8 Agayne the deuyll taketh hym vp into an

exceedyng hygh mountayne, and sheweth him all the kyngdomes of the worlde, and the glory of them:

9 And sayth vnto hym, All these thinges will I geue thee, yf thou wylt fall downe and worshyp me.

10 Then sayth Iesus vnto hym, Geat thee hence behynde me Satan: for it is wrytten, *Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue. Deut.6.13. and.10.20.

11 Then the deuill leaueth him, & beholde, the angels came and ministred vnto him.

12 *When Iesus had hearde that Iohn was a delyuered vp, he departed into Galilee, Mar.1.14. Luk.4.14. Iohn.4.43.

13 And when he had left Nazareth, he went & dwelt in Capernaum, which is (a citie) vppon the sea coast, in the borders of Zabulon and Nephthali: a That is, cast in pryson.

14 That it might be fulfylled, which was spoken by Esaias the prophete, saying,

15 *The land of Zabulon, and the land of Nephthali, (by) the way of the sea beyond Iordane, Galilee of the Gentiles. Esai 9.1.

16 The people, which sate in darknes, saw great lyght, and to them whiche sate in the region and shadowe of death, lyght is sprong vp.

17 *From that time Iesus began to preach and to say, Repent: for the kyngdome of heauen, is at hande. Marke.1.15.

18 *And Iesus walkyng by the sea of Galilee, sawe two brethren, Simon, whiche was called Peter, and Andrewe his brother, casting a net into the sea (for they were Fyshers.) Mark.1.16. The Gospell on S. Andrewes day.

19 And he sayth vnto them, Folowe me: and I wyl make you Fyshers of men.

20 And they strayght way left their nettes, and folowed hym.

21 And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the shyp with Zebedee their father, mending their nettes: and he called them.

22 And they immediatly left the shyp and their father, and folowed hym.

23 And Iesus went about al Galilee, teachyng in their Synagogues, and preaching the Gospel of the kingdome, and healyng al maner of sickenesse, and al maner of disease among the people.

24 And his fame spread abrode throughout all Syria: and they brought vnto hym all sicke people that were taken with diuers diseases, and gryppynges, and them that were possessed with deuylles, and those whiche were lunatike, and those that had the palsie, and he healed them.

25 And there folowed hym great multitudes of people, from Galilee, b and from Decapolis, and from Hierusalem, and from Iurie, and from (the regions that lye) beyonde Iordane. b. A countrey conteyning tenne cities.

The. v. Chapter.

In this Chapter, and in the two next folowyng, is conteyned the most excellent and louing sermon of Christe, in the mount, whiche sermon, is the very key that openeth the vnderstandyng into the lawe.

The Gospel on all saintes day.

WHen he sawe the multitude, he went vp into a mountayne: and when he was set, his disciples came vnto hym.

2 And when he had opened his mouth, he taught them, saying,

3 *Blessed (are) the poore in spirite: for theirs is the kyngdome of heauen. Luk.6.20.

4 *Blessed (are) they that mourne: for they shalbe comforted. Esai.61.2.

5 *Blessed (are) the meeke: for they shall inherite the earth. Psal.38.11.

6 *Blessed (are) they whiche doo hunger and thirst (after) righteousnesse: for they shalbe satisfied. Esai.65.9.

7 Blessed (are) the merciful: for they shall obteyne mercy.

8 *Blessed (are) the pure in hart: for they shal see God. Psal.24.4.

9 *Blessed (are) the peace makers: for they shalbe called the children of God.

10 *Blessed (are) they which haue been persecuted for ryghteousnesse sake: for theirs is the kingdome of heauen. 1.Pet.3.14.

11 Blessed (are) ye, when (men) shall reuyle you, and persecute (you,) & lying, shal say al maner of *euyl saying agaynst you, for my sake. 1.Pet.4.14.

12 Reioyce ye and be glad: for great is your reward in heauen. For so persecuted they the prophetes whiche were before you.

13 *Ye are the salt of the earth: But yf the salt become vnsauerie, wherein shall it be salted? It is thencefoorth good for nothyng, but to be cast out, and to be troden vnder foote of men. Mar.9.50. Luk.14.34.

14 Ye are the lyght of the worlde. A citie that is set on an hyl, can not be hyd.

15 *Neyther doo men lyght a candle, and put it vnder a bushel: but on a candlesticke, and it geueth lyght vnto al that are in the house. Mar.4.21. Luk.8.16.

16 Let your light so shine before men, *that they may see your good woorkes, and glorifye your father which is in heauen. 1.Pet.2.12.

17 Thinke not that I am come to destroy the lawe or the prophetes. I am not come to destroy, but to fulfyll.

18 For truely I say vnto you, *Tyl heauen and earth passe, one iote or one title of the law shal not scape, tyl al be fulfylled. Luk.17.10.

19 *Whosoeuer therfore shal breake one of these least commaundementes, and shall teache men so, he shalbe called the least in the kyngdome of heauen: but whosoeuer shall doo and teache (so,) the same shalbe called great in the kyngdome of heauen. Iam.2.10.

20 For I say vnto you, *Excepte your ryghteousnes shal exceede the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the kyngdome of heauen. Luk.11.39. The Gospell on the fyrst sunday after trinitie.

21 Ye haue heard, that it was sayd to them of olde time, *Thou shalt not kyl: whosoeuer kylleth, shalbe in danger of iudgement. Exo.20.13. Deut.5.17.

22 But I say vnto you, that whosoeuer is angrye with his brother vnaduisedly, shalbe in danger of iudgement: And whosoeuer shal say vnto his brother, (Racha,) shalbe in danger of a counsel: but whosoeuer shall say (thou) foole, shalbe in danger of hel fire.

23 Therefore yf thou bring thy gyft to the aulter, and there remembrest that thy brother hath ought agaynst thee:

24 Leaue there thy gyft before the aulter, and goe thy way, first be reconciled to thy brother, and then come and offer thy gyfte.

25 *Agree with thine aduersarie quickly, Luk 12.58.

whyles thou art in the way with hym: lest at any tyme the aduersarie delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into pryson.

26 Verely I say vnto thee, thou shalt by no meanes come out thence, tyl thou hast payd the vttermost farthyng.

27 Ye haue hearde that it was sayde vnto them of olde tyme, * Thou shalt not commyt adulterie. Exo.20.14.

28 But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed adulterie with her alredy in his hart.

29 * Yf thy ryght eye offende thee, plucke it out, and cast it from thee: For it is profitable for thee that one of thy members shoulde perysshe, and not that thy whole body should be cast into hel. Math.18.8.

30 And yf thy ryght hande offende thee, cut it of, and cast it from thee: For it is profitable for thee that one of thy members shoulde perysshe, & not that al thy body should be cast into hel.

31 It hath been sayde, * Whosoeuer wyll put away his wyfe, let hym geue her a writing of deuorcement. Deut.24.1.

32 But I say vnto you, That whosoeuer doeth put away his wyfe, except it be for fornication, causeth her to commit adulterie: and whosoeuer marrieth her that is deuorced, committeth adulterie.

33 Agayne, ye haue heard that it hath ben sayd vnto them of olde tyme, * Thou shalt not forswaare thee selfe, but shalt perfourme vnto the Lorde thyne othes. Exo.20.7.

34 But I say vnto you, Sweare not at al, neyther by heauen, for it is Gods seate,

35 Nor by the earth, for it is his footestoole: neyther by Hierusalem, for it is the citie of the great kyng.

36 Neyther shalt thou sweare by thy head, because thou canst not make one heare whyte or blacke.

37 * But let your communication be yea, yea: nay, nay: For whatsoeuer is more then these, commeth of euyl. Iam.5.12.

38 Ye haue heard howe it hath been sayd, * An eye for an eye, and a tooth for a tooth. Exo.21.24.

39 But I say vnto you, * that ye resyst not euyl: but who so euer wyl geue thee a blow on thy ryght cheeke, turne to hym the other also. Luk.6.29.

40 And yf any man wyll sue thee at the lawe, and take away thy coate, let hym haue thy cloke also.

41 And who so euer wyll compell thee to goe a mile, goe with him twayne.

42 * Geue to hym that asketh thee: and from hym that woulde borowe of thee, turne not thou away. Deut.15.8.

43 Ye haue heard that it hath been sayde, * Thou shalt loue thy neighbour, and hate thine enimie: Leui.19.18.

44 But I say vnto you, * Loue your enimies, blesse them that curse you, doe good to them that hate you, * pray for them whiche hurt you, and persecute you: Luk.6.27. Luk.23.24.

45 * That ye may be the children of your father whiche is in heauen: for he maketh his Sunne to rise on the euil and on the good, and sendeth raine on the iust, and on the vniust. Luk.6.32.

46 For yf ye loue them whiche loue you, what reward haue ye? Doo not the Publicans euen the same?

47 And if ye * salute your brethren onely, what singuler thyng doo ye? Doo not also the Publicanes lyke wyse? * or, Greet with imbracyng.

48 Ye shal therfore be perfect, euen as your father whiche is in heauen is perfect.

The. vi. Chapter.

1. Of almes. 5. prayer. 16. of fastyng. 19. He forbyddeth the careful seekyng of worldly thynges.

TAke heede that ye doo not your almes before men, to the intent that ye would be seene of them, or els ye haue no rewarde of your father, whiche is in heauen.

2 Therefore, * when thou doest thine almes, doo not blowe a trumpet before thee, as hypocrites doo, in the synagogues, and in the streetes, that they myght be esteemed of men. Verely I say vnto you, they haue their rewarde. Rom.12.8.

3 But when thou doest almes, let not thy leafte hande knowe, what thy ryght hande doeth:

4 That thyne almes may be in secrete: And thy father whiche seeth in secrete, hym selfe shal rewarde thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they loue to pray standyng in the synagogues, and in the corners of the streetes, that they may be seene of men. Verely I say vnto you, they haue theyr rewarde.

6 But when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openly.

7 But when ye pray, babble not muche, as the heathen doo. For they thynke that they shalbe heard, for their much babblynges sake.

8 Be not ye therefore lyke vnto them: For your father knoweth, what thynges ye haue neede of, before ye aske of hym.

9 After this maner therfore pray ye: * O our father whiche art in heauen, halowed be thy name. Luk.11.2.

10 Let thy kingdome come. Thy wyll be done, as wel in earth, as it is in heauen.

11 Geue vs this day our dayly bread.

12 And forgeue vs our debtes, as we forgeue our debters.

13 And leade vs not into temptation, * but delyuer vs from euyll: for thine is the kingdome, and the power, and the glory, for euer, Amen. Mat.13.19.

14 For, * yf ye forgeue men their trespasses, your heauenly father shal also forgeue you. Mar.11.25.

15 But, if ye forgeue not men their trespasses: no more shal your father forgeue (you) your trespasses.

16 Moreouer, when ye fast, be not of an heauy countenance, as the hypocrites are: for they disfigure their faces, that they myght appeare vnto men to fast: Verely I say vnto you, they haue their rewarde.

17 But thou, when thou fastest, annoynt thine head, and washe thy face: The Gospel on the fyrst Sunday in Lent.

18 That thou appeare not vnto men to fast, but vnto thy father which is in secrete: and thy

thy father which seeth in secrets, shal reward thee openly.

Luke.12.33 19 * Hoord not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake through, and steale.

Luke.12.34 20 * But lay vp for you treasures in heauen, where neither moth nor rust doth corrupt, and where theeues doo not breake through, nor steale.

21 For where your treasure is, there wyll your hart be also.

Luke.11.34 22 * The candle of the body is the eye: wherefore if thine eye be single, al thy body shalbe ful of light.

23 But if thine eye be wicked, al thy body shal be ful of darkenesse. Wherefore, if the light that is in thee be darkenesse, howe great is that darkenesse?

Luke.16.13 The Gospel on the.xv. Sunday after trinitie. a. In the Syrians tongue it signifieth mony and ritche. 24 *No man can serue two maisters: for eyther he shal hate the one and loue the other, or els he shal leane to the one and despyse the other, Ye can not serue God, and a Mammon.

Luke.12.22 25 *Therefore I say vnto you, Be not careful for your life, what ye shal eate or drinke, nor yet for your body what ye shal put on: Is not the lyfe more worthy then meate? and the body then rayment?

26 Behold the foules of the ayre: for they sowe not, neyther do they reape, nor cary into barnes, yet your heauenly father feedeth them. Are ye not muche better then they?

27 Whiche of you by takyng of carefull thought, can adde one cubite vnto his stature?

28 And why care ye for rayment? Learne of the Lillies of the fielde, howe they growe: they weerie not (them selues) with labour, neither (doo they) spinne.

Lilies.

29 And yet I say vnto you, that euen Solomon in al his royaltie, was not arayed lyke one of these.

30 Wherefore if God so clothe the grasse of the fielde, whiche though it stande to day, is to morowe cast into the Ouen: shal he not muche more doo the same for you, (O) ye of litle fayth?

31 Therefore take no thought, saying, What shal we eate? or what shal we drinke? or, wherewith shal we be clothed?

32 (For after al these thynges do the gentiles seeke:) for your heauenly father knoweth that ye haue neede of al these thynges.

33 But seeke ye first the kyngdome of God, and his righteousnesse, and al these thynges shalbe added vnto you.

34 Care not then for the morowe, for the morowe shal care for it selfe: Sufficient vnto the day, is the euil thereof.

The.vii.Chapter.

1. He forbiddeth foolyshe and rashe iudgement. 5. He reproueth hypocrisie.

Luke.6.37 I Udge ye not, that ye be not iudged.

Mat.25.4. 2 For with what iudgement ye iudge, ye shalbe iudged: *and with what measure ye meate, it shalbe measured to you agayne.

Luke.6.41 3 *Why seest thou the mote that is in thy brothers eye, but perceyuest not the beame that is in thine owne eye?

4 *Or howe wylt thou say to thy brother, Suffer me, I wyl cast out a mote out of thine eye: and beholde, the beame is in thyne owne eye?

5 Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearely to cast out the mote that is in thy brothers eye.

6 Geue not (that) whiche is holy vnto the dogges, neyther cast ye your pearles before *your* swyne: lest they treade them vnder their feete, and turnyng agayne, al to rent you.

Math.21.22. 7 Aske ye, and it shalbe geuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.

8 For euery one that asketh, receyueth: and he that seeketh, fyndeth: and to hym that knocketh, it shalbe opened.

9 What man is there of you, yf his sonne aske bread, wyl he geue hym a stone?

10 Or yf he aske fishe, wyl he geue hym a serpent?

11 If ye then, beyng euyl, knowe to geue your chyldren good gyftes: howe muche more wil your father which is in heauen, geue good thynges to them that aske hym?

Luke.6.31. 12 Therefore al thynges * what so euer ye woulde that men shoulde doo to you, doo ye euen so to them: For this is the lawe and the prophetes.

Luke.13.24. 13 * Enter ye in at the strayte gate, for wyde is the gate, and brode is the way that leadeth to destruction, and many there be whiche goe in thereat.

The Gospel on the. ix. Sunday after trinitie. 14 Because straite is the gate, and narow is the way whiche leadeth vnto lyfe, and fewe there be that fynde it.

15 Beware of the false prophetes whiche come to you in sheepes clothyng, but inwardly they are rauenyng woolfes.

Luke.6.43. 16 Ye shall knowe them by their fruites: *Doo men gather grapes of thornes? Or figges of thystles?

17 Euen so, euery good tree bryngeth forth good fruite: but a corrupt tree, bryngeth forth euyl fruite.

18 A good tree can not bryng forth badde fruite, neyther a badde tree bryng forth good fruite.

Math.3.10. 19 * Euery tree that bryngeth not forth good fruite, is hewen downe and cast into the fyre.

20 Wherefore by their fruites ye shall knowe them.

Rom.2.13. 21 Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doeth the wyl of my father which is in heauen.

22 Many wyl say to me in that day, Lord, Lorde, haue we not prophesied (through) thy name? and (through) thy name haue cast out deuyls? and done many great workes (through) thy name?

Luke.13.26. 23 * And then wyl I confesse vnto them, That I neuer knewe you: * Depart from me al ye that worke iniquitie. Psal.6.9.

Luke.6.47. 24 * Therefore, whosoeuer heareth of me these sayinges, and doth the same, I wyll lyken hym vnto a wyse man, whiche buylt his house vpon a rocke,

25 And the rayne descended, and the flods came, and the windes blewe, and beate

vpon that houſe: and it fel not, becauſe it was grounded on a rocke.

26 And euery one that heareth of me theſe ſayinges, and doth them not, ſhalbe likened vnto a fooliſhe man, which buylt his houſe vpon the ſande:

27 And the rayne deſcended, and the floods came, and the windes blewe, and beat vpon that houſe, and great was the fal of it.

Marke. 1.12 Luk.4.32. 28 *And it came to paſſe, when Jeſus had ended theſe ſayinges, the people were aſtonied at his doctrine.

29 For he taught them as one hauing power, and not as the Scribes.

The.vii.Chapter.

1. Chriſt cleanſeth the leper. 24. ſtylleth the ſea and wynde. 28. and driueth the deuils out of the poſſeſſed, into the ſwyne.

WHen he was come downe from the mountayne, great multitudes folowed hym.

The Goſpel on the.iii. Sunday after the Epiphanie. Marke. 1.4. Luk.5.12. 2 *And beholde, there came a leper, and worſhipped hym, ſaying, Lorde, if thou wilt, thou canſt make me cleane.

3 And Jeſus, when he had put forth his hand, touched hym, ſaying, I wyl, be thou cleane. And immediatly his leproſie was cleanſed.

4 And Jeſus ſayth vnto hym, See thou tel no man, but goe, ſhewe thee ſelfe to the prieſt, and offer the gyft that * Moſes commaunded, for a witneſſe vnto them.

Leuit. 14.4 Luk.7.1. 5 *And when Jeſus was entred into Capernaum, there came vnto hym a Centurion, beſeeching hym,

6 And ſaying, Lord, my ſeruant lyeth at home ſicke of the palſie, greeuouſly pained.

7 And Jeſus ſayth to hym, When I come, I wyl heale hym.

8 The Centurion anſweared, and ſayde, Lorde, I am not worthy that thou ſhouldeſt come vnder my rooke: but ſpeake the worde onely and my ſeruant ſhalbe healed.

9 For I alſo mee ſelfe am a man (ſet) vnder auctoritie, hauyng ſouldiers vnder mee: and I ſay to this man, Goe, and he goeth: & to another, Come, and he commeth: and to my ſeruant, Do this, and he dooth it.

10 When Jeſus heard (theſe thynges) he marueyled, and ſayde to them that folowed, Verely I ſay vnto you, I haue not founde ſo great fayth, no not in Iſrael.

11 I ſay vnto you, that many ſhal come from the Eaſt and Weſt, and ſhal reſt with Abraham, and Iſahac, and Jacob, in the kingdome of heauen:

Mat.22.13 12 *But the chyldren of the kingdome ſhalbe caſt out into vtter darkeneſſe: there ſhalbe weeping and gnaſhyng of teeth.

13 And Jeſus ſayde vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it doone vnto thee. And his ſeruant was healed in the ſelfe ſame houre.

Marke.1.29 Luk.4.38. 14 *And when Jeſus was come into Peters houſe, he ſawe his wiues mother layd, and ſicke of a feuer:

15 And he touched her hand, & the feuer left her: and ſhe aroſe, and miniſtred vnto them:

Marke. 1.32 Luk.4.40. 16 *When the euen was come, they brought vnto hym many that were poſſeſſed with deuyls: and he caſt out the ſpirites with a worde, and healed al that were ſicke:

17 That it myght be fulfylled which was ſpoken by Eſaias the prophete, ſaying, He tooke (on hym) our infirmities, and bare our ſickneſſes. Eſai.53.4. 1.Pet.2.24.

18 * When Jeſus ſawe great multitudes about hym, he commaunded * them to depart vnto the other ſide. Luk.9.57. * or, his diſciples.

19 And a certayne Scribe came, and ſayd vnto hym, Maiſter, I wyl folow thee whither ſo euer thou goeſt.

20 And Jeſus ſayth vnto hym, The Foxes haue holes, and the byrdes of the ayre haue neſtes: but the ſonne of man hath not where to reſt his head.

21 And another of his diſciples ſayde vnto hym, Lord, ſuffer me firſt to goe, and bury my father.

22 But Jeſus ſayde vnto hym, Folow me, and let the dead bury theyr dead.

The Goſpel on the.iii. Sunday after the Epiphanie. Mark.4.35 Luke.8.22. 23 *And when he entred into a ſhyp, his diſciples folowed hym.

24 And beholde, there aroſe a great tempeſt in the ſea, in ſo muche that the ſhyp was couered with the waues: but he was a ſleepe.

25 And his diſciples came to hym, and awoke hym, ſaying, Lorde ſaue vs: we periſhe.

26 And he ſayth vnto them, Why are ye fearefull O ye of litle fayth? Then he aroſe and rebuked the windes and the ſea, and there folowed a great calme.

27 But the men marueyled, ſaying, What maner of man is this, that both the wyndes and the ſea obey hym?

Mark.5.1 28 *And when he was come to the other ſide, into the countrey of the Gergeſenes, there met hym two poſſeſſed with deuyls, commyng out of the graues, very fierce, (ſo) that no man myght paſſe by that way.

29 And beholde, they cryed out, ſaying, O Jeſu, thou ſonne of God, what haue we to doo with thee? Art thou come hyther to torment vs before the tyme?

30 And there was a good way of from them, an hearde of many ſwine, feedyng

31 So the deuyls beſought hym, ſaying, If thou caſt vs out, ſuffer vs to goe away into the heard of the ſwyne.

32 And he ſayde vnto them, Goe. Then went they out, and departed into the heard of the ſwyne: and beholde, the whole heard of the ſwyne ruſhed headlong into the ſea, and periſhed in the waters.

33 Then they that kept them, fled, & went their wayes into the citie, & tolde euery thyng, and what was done of the poſſeſſed with the deuyls.

34 And beholde the whole citie came out to meete Jeſus: and when they ſaw hym, they beſought hym that he would depart out of their coaſtes.

The.ix.Chapter.

2. He healeth the palſie. 9. and calleth Matthewe from the cuſtome.

AND he entred into a ſhyp, and paſſed ouer, and came into his owne citie.

The Goſpel on the xix. Sunday after Trinitie. Mark.2.3. 2 *And beholde, they brought to hym a man ſicke of the palſie, lying in a bed: and when Jeſus ſawe the fayth of them, he ſayde vnto the ſicke of the palſie, Sonne be of good

good cheare, thy sinnes be forgeuen thee.

3 And beholde, certayne of the Scribes said within them selues, This man blaspheme-meth.

4 And when Jesus sawe their thoughtes, he said, Wherefore thinke ye euyll in your hartes.

5 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Aryse, and walke?

6 But that ye may know that the sonne of man hath power to forgeue sinnes in earth. (Then said he to the sicke of the palsie, Aryse, take vp thy bed, and goe vnto thyne house.

7 And he arose, and departed to his house.

8 But when the multitude sawe (it,) they marueyled, and glorified God, which had geuen such power vnto men.

The Gospel on S. Matthewes day. Mark. 2. 14

9 *And as Jesus passed forth from thence, he sawe a man named Matthewe, sittyng at the receyte of custome: and he sayth vnto him, Folowe me. And he arose, and folowed him.

10 And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes and sinners came, and sate downe with Jesus and his disciples.

Publicanes eate with Jesus.

11 And when the Pharisees sawe (it,) they said vnto his disciples, Why eateth your master with Publicanes and sinners?

12 But when Jesus heard (that,) he sayd vnto them, They that be whole, neede not a Phisition, but they that are sicke.

13 Goe ye and learne what that meaneth, *I wyll mercie, and not sacrifice: for I am not come to call the righteous, * but sinners to repentance.

Osee. 6. 7. 1. Tim. 1. 15.

14 Then came the disciples of John vnto him, saying, * Why doo we and the Pharisees fast oft, but thy disciples fast not?

Mark. 2. 18

15 And Jesus said vnto them, Can the children of the a bryde chamber mourne, as long as the bridegrome is with them? But the dayes wyll come when the bridegrome shalbe taken from them, and then shall they fast.

a. That is, ministers attendyng in the bride chamber.

16 No man putteth a peece of * new cloth in an olde garment, for then the peece taketh away (some thyng) from the garment, and the rent is made woorse.

* or, rawe cloth.

17 Neyther doo men put newe wine into olde bottels: els the bottels breake, and the wine runneth out, and the bottels wyl perish: but they put newe wine into newe bottels, and both are preserued togeather.

The Gospel on the. xxiii. Sunday after Trinitie. Mark. 5. 22

18 *Whyle he spake these thinges vnto them, behold, there came a certayne ruler (of the synagogue) & worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall liue.

19 And Jesus arose, and folowed him, and (so dyd) his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture.

21 For she sayd within her selfe, If I may touche but euen his vesture onely I shall be safe.

22 But Jesus, when he had turned him about, and sawe her, sayd, Daughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole from that same houre.)

23 And when Jesus came into the rulers house (of the synagogue,) and sawe the minstrels and the people makyng a noyse,

24 He sayd vnto them, Geue place, for the mayd is not dead, but sleepeth. And they laughed him to scorne.

25 But when the people were put forth, he went in, and tooke her by the hand: and the mayd arose.

26 And the fame of this went abroade into all that land.

27 And when Jesus departed thence, two blind men folowed him, cryng, and saying, O thou sonne of Dauid, haue mercie on vs.

28 And when he was come into the house, the blind men came to him: and Jesus sayth vnto them, Beleeue ye that I am able to doo this? They sayd vnto him, Yea Lord.

29 Then touched he their eyes, saying, Accordyng to your fayth, be it vnto you.

30 And their eyes were opened: and Jesus straightly charged them, saying, See that no man knowe (it.)

31 But they, when they were departed, spread abrode his name in all that land.

32 As they went out, behold, they brought to him a dumbe man, possessed with a deuyll.

33 And when the deuyll was cast out, the dumbe spake, and the multitudes marueyled, saying, It was neuer so seene in Israel.

34 But the Pharisees sayd, * He casteth out the deuilles through the prince of the deuilles. Mat. 12. 24

35 *And Jesus went about all the cities and vyllages, teaching in their synagogues, and preaching the Gospell of the kyngdome, and healyng euery sickenesse, and euery disease among the people. Mark. 6. 6

36 *But when he sawe the multitude, he was mooued with compassion on them, because they were destitute, and scattered abrode, as sheepe hauing no shepheard. Mark. 6. 34

37 Then sayth he vnto his disciples, *The harueste truely is plenteous, but the labourers are fewe. Luke. 10. 2

38 Pray ye therefore the Lord of the harueste, that he wyll thrust forth labourers into his harueste.

The x. Chapter.

Christe sendeth out his twelue Apostles to preache in Iurie.

AND *when he had called his twelue disciples, he gaue them power (agaynst) vncleane spirites, to cast them out, and to heale all maner of sickenesse, and all maner of disease. Mark. 3. 15

2 The names of the twelue apostles, are these: The first, Simon, which is called Peter, and Andrewe his brother, James, (the sonne) of Zebedee, and John his brother:

3 Philip, and Bartholomewe, Thomas and Matthew, which (had been) a Publicane, James (the sonne) of Alphee, Lebbeus, whose syrname was Taddeus.

4 Simon (the) Chanaanite, and Judas Iscariot, which also betrayed him.

5 Jesus sent forth these twelue, when he had commaunded them, saying, Goe not into the way of the Gentiles, and into the citie of the

the Samaritanes enter ye not:

Actes.13.46 6 * But goe rather to the lost sheepe of the house of Israel.

Luke.10.9 7 As ye goe, preache, saying,* The kyngdome of heauen is at hand.

8 Heale the sicke, cleanse the lepers, rayse the dead, cast out deuils: freely ye haue receiued, freely gene.

Mark.6.8. 9 * Possesse not gold, nor siluer, nor brasse in your purses:

10 Nor scrip towardes your iourney, neyther two coates, neyther shooes, nor yet a

2.Tim.5.38 staffe: (* For the workeman is worthy of his meate.)

Luke.10.7 11 * But to what so euer citie or towne ye shall come, enquire who is worthy in it: and there abide, tyll ye goe thence.

12 And when ye come into an house, salute the same.

13 And yf the house be worthy, let your peace come vpon it: but yf it be not worthy, let your peace returne to you agayne.

Mark.6.11 14 * And who so euer shal not receiue you, nor wyll heare your preaching: when ye depart out of that house, or that citie, shake of the dust of your feete.

15 Verely I say vnto you, It shalbe easier for the land of the Sodomites and Gomorreans in the day of iudgement, then for that citie.

Luke.10.3 16 * Behold, I send you forth as sheepe in the mids of Woolues: be ye therfore wyse as the serpentes, & harmelesse as the Doues.

17 But beware of men: for they shall deliuer you vp to the counsels, and shall scourge you in their Synagogues.

18 And ye shalbe brought to the head rulers, and kynges for my sake, * in witnesse to them, and to the Gentiles.

* That this may be a witnesse to them, &c.

19 But when they deliuer you vp, take ye no thought, how or what ye shall speake: for

Mark.13.11 * it shalbe geuen you in that same houre what ye shall speake.

20 For it is not ye that speake, but the spirite of your father, (be it is) which speaketh in you.

21 The brother shall deliuer vp the brother to death, and the father the sonne: and the chyldren shall ryse agaynst their fathers and mothers, and shall put them to death.

Mark.13.13 22 And ye shalbe hated of all men for my names sake: * but he that endureth to the ende, shalbe saued.

23 But when they persecute you in this citie, flee ye into another: for verely I say vnto you, ye shall not ende all the cities of Israel, tyll the sonne of man be come.

Luke.6.48 24 * The disciple is not aboue his maister, nor the seruant aboue his lord.

Disciple.

25 It is enough for the disciple that he be as his maister is, and (that) the seruant (be) as his lord is. * Yf they haue called the lorde of the house Beelzebub, how much more shall they call them of his houshold?

Mark.4.20 26 Feare them not therefore: * for there is nothing close, that shall not be opened, and nothing hyd, that shall not be knowen.

27 What I tell you in darknesse, that speake ye in light; and what ye heare in the eare, that preache ye on the houses.

Luke.12.4 28 * And feare (ye) not them which kyll

Feare.

the body, but are not able to kyll the soule? But rather feare him which is able to destroy both body and soule in hell.

29 Are not two little Sparowes sold for a farthyng? And one of them shall not lyght on the ground without your father.

Sparowes.

30 * Yea, euen all the heares of your head 2.Reg.24.11 are numbred.

31 Feare ye not therefore, ye are of more value then many Sparowes.

32 * Euery one therefore that shall confesse me before men, him wyll I confesse also Math.8.38 before my father, which is in heauens.

33 But who so euer shall deny me before men, him wyll I also deny before my father, which is in heaueus.

34 * Thinke not that I am come to send Luke.12.51 peace into the earth? I came not to sende peace, but a sworde.

35 * For I am come to set a man at variaunce agaynst his father, and the daughter Mich.7.6 agaynst her mother, and the daughter in lawe, agaynst her mother in lawe.

36 And a mans foes, (shalbe) they of his owne household.

37 * He that loueth father or mother more Luke.14.26 then me, is not worthy of me: and he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and Mat.16.24. foloweth me, is not worthy of me.

39 * He that fyndeth his lyfe, shall loose Mat.16.25 it: and he that looseth his lyfe for my sake, shall finde it.

40 He that receiueth you, receiueth me: and he that receiueth me, receiueth hym that sent me.

41 * He that receiueth a prophete in the Luke.10.16. name of a prophete, shall receyue a prophetes reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue a righteous mans reward.

42 * And who so euer shall gene vnto one Mark.9.1. of these litle ones to drinke, a cuppe of colde water only, in the name of a disciple, verely I say vnto you, he shall in no wyse lose his reward.

The.xi.Chapter.

1. Christe preacheth. 2 Iohn Baptist sendeth his disciples vnto him.

AND it came to passe, that when Iesus had made an ende of commaundyng his twelue disciples, he departed thence to teache, and to preache in their cities.

2 * When Iohn had heard in the prysons the workes of Christe, he sent two of his disciples,

The Gospel on the thirde Sunday in Aduent.

3 And sayde vnto him, Art thou he that should come? Or doo we looke for another?

Luke.7.18.

4 Iesus answeared, and sayde vnto them, Goe, and shewe Iohn agayne those thynges which ye doo heare and see:

5 The blind receiue their sight, the halt doo walke, the lepers are cleansed, and the deafe heare, the dead are raysed vp, and the poore haue the Gospel preached to them:

6 And happy is he who so euer shall not be offended in me.

7 And as they departed, Iesus began to say vnto the multitude concernyng Iohn, What went ye out into the wyldernesse to see?

ste? A reede shaken with the wynde?
8 Or what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft (clothyng,) are in kynges houses.
9 But what went ye out for to see? A prophete? yea I say vnto you, and more then a prophete.
10 For this is he of whom it is written, Mala.3.1 *Behold, I send my messenger before thy face, which shal prepare thy way before thee.
11 Verily I say vnto you, Among them that are borne of women, there hath not risen a greater then John the Baptist: notwithstandyng, he that is lesse in the kyngdome of heauen, is greater then he.
Luke.16.16 12 *From the dayes of John the Baptist, vntyl nowe, the kyngdome of heauen suffereth violence, and the violent pluckt it (vnto them.)
13 For al the prophetes, and the lawe it selfe, prophesied vnto John.
Mala.4.5 14 And if ye wyl receyue it, *this is Elias which was for to come.
Luke.7.31 15 *He that hath eares to heare, let hym heare.
16 But whereunto shal I lyken this generation? It is like vnto litle chyldren, sittyng in the markets, and callyng vnto theyr felowes,
17 And saying, We haue pyped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not sorowed.
18 For John came neyther eating nor drynkyng, and they say, He hath a deuyl.
19 The sonne of man came eatyng and drynkyng, and they say, Beholde a man glutonous, and a wyne bybber, and a freend vnto publicanes and sinners: and wisedome was iustified of her chyldren.
Luke.10.13 20 *Then beganne he to vpbrayde the cities, wherein most of his mightie woorkes were doone, because they repented not.
21 Woe vnto thee Corazin, woe vnto thee Bethsaida: for if the mightie woorkes which were doone in you, had been doone in Tyre and Sidon, they would haue repented long agoe in sackcloth and ashes.
22 But I say vnto you, It shalbe easier for Tyre and Sidon at the day of iudgement then for you.
23 And thou Capernaum which hast been lyfted vp into heauen, shalt be brought downe to hel: For if the mightie woorkes which haue been doone in thee, had been doone among them of Sodome, they would haue remayned vntyl this day.
24 But I say vnto you, that it shalbe easier for the lande of Sodome in the day of iudgement, then for thee.
Luke.10.13 The Gospel on S. Matthias day. 25 *At that time Jesus answeared, and sayd, I thanke thee, O father, Lord of heauen and earth, because thou hast hid these thinges from the wyse and prudent, and hast shewed them vnto babes:
26 Euen so, O father, for so was it thy good pleasure.
John.3.36 and 6.46 27 Al thinges are geuen vnto me of my father: * and no man knoweth the sonne, but the father: neyther knoweth any man the father, saue the sonne, and he to whom so euer the sonne wyl open (hym.)
28 Come vnto me al ye that labour sore, and are laden, and I wyl ease you.
29 *Take my yoke vpon you and learne Jere.6.16 of me, for I am meeke and lowly in hart: and ye shal finde rest vnto your soules.
30 *For my yoke is easie, and my burden 1.John.5.3 is lyght.

The xii. Chapter.

Christe excuseth his disciples which plucke the eares of corne.

AT that tyme, *Jesus went on the Sabboth dayes through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate. Mark.2.23
2 But when the Pharisees sawe (them) they sayd vnto hym, Behold, thy disciples doo that which is not lawfull to doo vppon the Sabboth day.
3 But he sayde vnto them, Haue ye not read *what Dauid dyd when he was an hungred, and they that were with hym, 1.Sa.21.6
4 Howe he entred into the house of God, and dyd eate the shewe bread, which was not lawful for hym to eate, neyther for them which were with hym, *but onely for the priestes? Exod.29.33
5 Or haue ye not read in the *lawe, howe that on the Sabboth dayes the priestes in the temple prophane the Sabboth, and are blameles? Leuit.8.31
6 But I say vnto you, that in this place is (one) greater then the temple.
7 But if ye had known what this meaneth, *I wyl mercie, & not sacrifice, ye would Osee.6.7 not haue condemned the giltles.
8 For the sonne of man is Lorde of the Sabboth day.
9 *And when he was departed thence, he Mark.3.1 went into their synagogue,
10 And behold, there was a man whiche had his hand dryed vp, and they asked hym, saying, Is it lawful to heale on the Sabboth dayes? that they might accuse hym.
11 And he sayde vnto them, What man of you wyl there be that shal haue one sheepe: and if it fal into a pit on the Sabboth day, wyl he not take holde of it, and lyft it out?
12 Howe muche more then is a man better then a sheepe? Wherefore it is lawful to doo wel on the Sabboth dayes.
13 Then sayth he to the man, Stretche foorth thy hand: and he stretched it foorth, and it was restored whole, like as the other.
14 Then the Pharisees went out and held a counsayle agaynst hym, howe they might destroy hym.
15 But when Jesus knewe (it,) he departed thence: and great multitudes followed him, and he healed them al,
16 And charged them that they should not make him knowen:
17 That it might be fulfylled which was spoken by Esaias the prophete, saying,
18 *Behold my childe whom I haue chosen, my beloued, in whom my soule wel delyghteth: I wyll put my spirite vpon hym, and he shal shewe iudgement to the Gentiles. Esai.42.1
19 He shal not striue, nor crye, neither shal any man heare his voyce in the streetes.
20 A bruised reede shal he not breake, and smokyng flaxe shal he not quenche, tyl he send foorth

foorth iudgement vnto victorie.

21 And in his name shall the Gentiles trust.

22 *Then was brought vnto him one possessed with a deuyl, blynde, and dumbe: and he healed him, insomuche that the blind & dumbe both spake and sawe.

*Luke.11.14

23 And all the people were amased, and sayd, Is not this that sonne of Dauid?

24 But when the Phartsees heard (it) they sayd, This (felowe) doeth not cast out these deuyls, but by Beelzebub the prince of the deuyls.

Mat.9.34

25 But when Jesus knew their thoughtes, he sayd vnto them, Euery kyngdome diuided agaynst it selfe, is brought to desolation: and euery citie or house diuided agaynst it selfe, shal not stand.

26 And if Satan cast out Satan, then were he diuided agaynst him selfe, howe shall then his kyngdome endure?

27 Also if I by Beelzebub cast out deuyls, by whom doo your chyldren cast them out? Therefore they shalbe your Iudges.

28 But if I cast out the deuyls by the spirite of God, then is the kingdome of God come vpon you.

29 Or els, howe can one enter into a strong mans house, and spoyle his goodes: except he first binde the strong man, and then wyl spoyle his house.

30 He that is not with me is agaynst me: and he that gathereth not with me, scattereth abrode.

31 Wherefore I say vnto you, *All maner of sinne and blasphemie shalbe forgeuen vnto men: but the blasphemie agaynst the (holy) spirite, shal not be forgeuen vnto men.

*Mark.3.28

32 And who so euer speaketh a woorde agaynst the sonne of man, it shalbe forgeuen him: but who so euer speaketh against the holy ghost, it shal not be forgeuen hym, neyther in this world, neyther in the world to come.

33 Either make the tree good, and his fruite good: Or els make the tree euyl, and his fruite euyl: For the tree is knowen by his fruite.

34 O generation of vipers, howe can ye speake good thynges, when ye your selues are euyl? *For out of the abundance of the hart, the mouth speaketh.

*Luke.6.45

35 A good man out of the good treasure of the hart, bryngeth foorth good thynges: and an euyl man out of the euyl treasure, bringeth foorth euyl thynges.

36 But I say vnto you, That of euery idle woorde that men shal speake, they shal geue account thereof in the day of iudgement.

37 For of thy woordes thou shalt be iustified, and of thy woordes thou shalt be condemned.

38 *Then certayne of the Scribes, and of the Pharisees, answeared hym, saying, Maister, we wyl see a signe of thee.

*Mat.16.2

39 But he answeared, and sayd to them, An euyl and aduulterous generation seeketh a signe, and there shal no signe be geuen to it, but the signe of the prophete Jonas.

40 *For as Jonas was three dayes and three nyghtes in the Whales belly: so shall the sonne of man be three dayes and three nyghtes in the hart of the earth.

*Jonas.2.1

41 The men of Ninive shall ryse in the iudgement with this nation, and condemne it, * because they repented at the preaching of Jonas, and behold here (is) one greater then Jonas.

*Jonas.3.5

42 *The queene of the South shal ryse in the iudgement with this generation, and shal condemne it: for she came from the vttermost partes of the earth to heare the wysdome of Solomon, and beholde in this place (is) one greater then Solomon.

*3.king.10.1

43 When the vncleane spirite is gone out of a man, he walketh throughout dyre places seekyng rest, and findeth none.

44 Then he sayth, I wyll returne into my house from whence I came out. And when he is come, he findeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with hym selfe seuen other spirites woorse then hym selfe, and they entred in, and dwelt there: *and the last state of that man is woorse then the first. Euen so shal it be also vnto this froward generation.

*2.Pet.2.

46 Whyle he yet talked to the people, *beholde, his mother and his brethren stoode without, desyryng to speake with hym.

*Mark.3.31

47 Then one sayd vnto hym, *Behold, thy mother and thy brethren stande without desyryng to speake with thee.

*Mark.3.32

48 But he answeared, and sayd vnto him that tolde hym, Who is my mother? Or who are my brethren?

49 And when he had stretched foorth his hand towarde his disciples, he sayd, *Beholde my mother and my brethren.

*John.15.7

50 For who so euer shal doo the wyl of my father which is in heauen, the same is my brother, and sister, and mother.

The xiii. Chapter.

1. The parable of the seede, 24. and of the tares.

THe same day when Jesus was gone out of the house, * he sate by the sea side.

*Mark.4.1

2 And great multitudes were gathered vnto hym, (so) that he went into the shyp, and sate, and the whole multitude stoode on the shore.

3 And he spake many thynges to them in parables, saying, Behold, the Sower went foorth to sowe.

4 And when he sowed, some seedes fel by the wayes side: and the foules came, and deuoured them vp.

5 Some fel vpon stony places, where they had not much earth: and anone they sprong vp, because they had no deepenesse of earth.

6 And when the sunne was vp, they caught heate: and because they had not roote, they wythered away.

7 Agayne, some fel among thornes: and the thornes sprong vp, and choked them.

8 But some fell into good grounde: and brought foorth fruite, some an hundred folde, some sixtie folde, some thyrtie folde.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and sayd vnto hym, Why speakest thou vnto them by parables?

11 He answeared, and sayde vnto them, Because

Because it is geuen vnto you to knowe the secretes of the kyngdome of Heauen, but to them it is not geuen.

Math.25.29 12 * For who so euer hath, to him shalbe geuen, and he shall haue more abundance: but who so euer hath not, from him shalbe taken away, euen that he hath.

13 Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neyther doo they vnderstand.

Esai.6.9 14 And in them is fulfylled the prophesie of Esaias, which sayth, * With the eare ye shall heare, and shall not vnderstand: and seeing, ye shall see, and shall not perceiue.

15 For this peoples hart is wared grosse, and their eares are dull of hearing, and their eyes haue they closed: lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their hart, and should conuert, that I might heale them.

16 Blessed are your eyes, for they see: and your eares, for they heare.

Luke.10.24 17 Verely I say vnto you, * that many prophetes and righteous men haue desired to see those thinges which ye see, and haue not seene: and to heare those thinges whiche ye heare, and haue not heard.

Mark.4.15. Luke.8.11 18 * Heare ye therefore the similitude of the Sower.

19 When one heareth the woorde of the kyngdome, and vnderstandeth it not, then commeth that euyll, and catcheth away that whiche was sowen in his hart: this is he which receiued seede by the way side.

20 But he that receiued the seede into stony places, the same is he that heareth the woord, and anone with ioy receiueth it:

21 Yet hath he not roote in him selfe, but dureth for a season: for when tribulation or persecution aryseth because of the woord, by and by he is offended.

22 He also that receiued seede into the thornes, is he that heareth the woord, and the care of this world, and the deceitfulnesse of richesse, choke vp the woord, and so is he made vnfruitefull.

23 But he that receiued seede into the good ground, is he that heareth the woorde, and vnderstandeth it, which also beareth fruite: and bringeth foorth, some an hundred fold, some sixtie fold, some thirtie fold.

The Gospel on the fifth Sunday after the Epiphanie.

24 Another parable put he foorth vnto them, saying, * The kyngdome of heauen is likened vnto a man, which sowed good seede in his feelde.

Mark.4.16 25 But whyle men slept, his enimie came and sowed tares among the wheate, and went his way.

26 But when the blade was sprong vp, and had brought foorth fruite, then appeared the tares also.

27 So, the seruauntes of the housholder came, and sayd vnto him, Syr, dyddest not thou sow good seede in thy feelde? from whence then hath it tares?

28 He sayde vnto them, The malitious man hath done this. The seruauntes said vnto him, Wylt thou then that we goe, and gether them vp?

29 But he sayd, Nay: lest whyle ye gether vp the tares, ye roote vp also the wheate with them.

30 Let both growe togeather vntyll the harueste: and in tyme of harueste I wyll say to the reapers, Gether ye togeather first the tares, and binde them in bundelles to burne them: but cary the wheate into my barne.

31 Another parable put he foorth vnto them, saying, * The kyngdome of heauen is like to a grayne of mustard seede, which a man tooke, and sowed in his feelde. Mat.4.30 Luke.13.18

32 Which in deede is the least of al seedes: but when it is growen, it is the greatest among herbes, and is a tree: (so) that the birdes of the ayre come and make their nestes in the branches thereof.

33 * Another parable spake he vnto them, (saying,) The kyngdome of heauen is like vnto leauen, which a woman tooke, and hyd in three peckes of meale, tyll all were leauened. Luke.13.20

34 * All these thinges spake Iesus vnto the people in parables, and without a parable spake he not vnto them: Mark.4.33.

35 That it might be fulfilled which was spoken by the prophete, saying, * I wyll open my mouth in parables, I wyll speake foorth thynges which haue been kept secrete from the fundation of the world. Psal.68.2

36 Then Iesus, when he had sent the people away, went into the house: * And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the feelde. Mark.4.24.

37 He answeared, and said vnto them, He that soweth the good seede, is the sonne of man.

38 The feeld, is the worlde. The good seede, these are the children of the kyngdome. But the tares are the children of the wicked.

39 And the enimie that sowed them, is the deuyll. * The harueste is the ende of the world. The reapers, be the angels. Apoc.14.15 Joel.3.13.

40 Euen as the tares therefore are gathered and brent in the fire: so shall it be in the end of the world.

41 * The sonne of man shall sende foorth his angels, and (they) shall gather out of his kyngdome all thinges that offend, and them which doo iniquitie: Apoc.14.16.

42 And shall cast them into a furnace of fire: there shalbe wayling and gnashing of teeth.

43 * Then shal the righteous shyne as the sunne in the kyngdome of their father. Who hath eares to heare, let him heare. Sapi.3.3. Dan.12.34.

44 Agayne, the kyngdome of heauen is like vnto treasure hid in the feelde: the which, when a man hath found, hydeth, and for ioy thereof goeth and selleth all that he hath, and buyeth that feelde.

45 Againe, the kingdome of heauen is like vnto a marchant man, seeking goodly pearles:

46 Which when he had found one precious pearle, went and sold all that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net that was cast into the sea, and gathered of all kinde.

48 Which, when it was full, (the fishers)

drue

dyue to land, and sate downe, and geathered the good into the vessels, but cast the bad away.

49 So shal it be at the ende of the worlde: the angels shal come foorth, and seuer the bad from among the iust,

50 And shall cast them into a furnace of fyre: there shalbe waylyng and gnashyng of teeth.

51 Jesus sayth vnto them, Haue ye vnderstande all these thynges? They say vnto hym, Yea Lorde.

52 Then sayd he vnto them, Therfore euery Scribe whiche is taught in the kyngdome of heauen, is lyke vnto a man that is an houlholder, whiche bryngeth foorth of his treasure thynges newe and olde.

53 And it came to passe, that when Jesus had fynished these parables, he departed thence.

Mar.6.1. 54 * And when he came into his owne countrey, he taught them in their Synagogue, in so muche that they were astonyed, and sayd, Whence commeth this wisedome and myghty woorkes vnto hym?

Iohn.6.42. 55 * Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, Iames, and Joses, and Simon, and Judas?

56 And are not all his systers with vs? whence hath he then al these thynges?

57 And they were offended in hym. But Jesus sayde vnto them, * A prophete is not without honor, saue in his owne countrey, and in his owne house.

Marke.6.4.

58 And he did not many myghty woorkes there, because of their vnbeleefe.

The. xiiii. Chapter.

19. Christe feedeth fiue thousande men with fiue loaues and two fishes.

Mar.6.14. AT that tyme * Herode the Tetrarche heard of the fame of Jesu:

2 And sayd vnto his seruantes, This is Iohn the Baptist, he is risen from the dead, and therefore great woorkes doo shewe foorth them selues in hym.

Marke.6.17 3 * For Herode, when he had taken John, he bound hym, and put hym in prison for Herodias sake, his brother Philips wyfe.

Leuit.18.15. 4 For John sayde vnto hym, * It is not lawefull for thee to haue her.

5 And when he woulde haue put hym to

Mat.21.16. death, he feared the people: * because they counted hym as a prophete.

6 But when Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore he promiseth, with an othe, to geue her what so euer she woulde aske.

8 And she, being before * enstructed of her mother, sayde, Geue me here John Baptists head in a platter.

* or, entised. * or, enduced.

9 And the kyng was sory: neuertheless, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her:

10 And sent a (tormenter,) and beheaded John in the prison.

11 And his head was brought in a platter, and geuen to the damsel: and (she) brought it to her mother.

12 And his disciples came, and tooke vp his body, and buried it: and went and tolde Jesus.

13 * When Jesus heard of it, he departed thence in a shyp, vnto a desart place out of the way: and when the people had heard thereof, they folowed hym on foote out of the cities. Mar.6.32.

14 And when Jesus went foorth, he sawe muche people, and was moued with mercy towarde them, and he healed their sicke.

15 * And when it was euenyng, his disciples came to hym, saying, This is a desart place, and the houre is now past: let the people depart, that they may goe into the villages, and buy them victuals. Mar.6.35.

16 But Jesus sayd vnto them, They haue no neede to goe away: geue ye them to eate.

17 They say vnto hym, We haue not here but fyue loaues, and two fyshes.

18 He sayd, Bryng them hyther to me.

19 And when he had commaunded the people to sye downe on the grasse, and had taken the fiue loaues, and the two fyshes, and lyfted vp his eyes toward heauen, he blessed: and when he had broken (them,) he gaue the loaues to his disciples: and his disciples to the people.

20 And they dyd al eate, and were suffised: And they tooke vp (of the fragmentes that remayned) twelue baskets ful.

21 And they that had eaten, were about fyue thousande men, beside women and chyldren.

22 And straightway Jesus constrayned his disciples to geat vp into a shyp, and to goe before hym vnto the other syde, while he sent the people away.

23 And when he had sent the people away, he went vp into a mountayne alone to pray: * and when nyght was come, he was there him selfe alone: Mar.6.46.

24 But the shyp was nowe in the myddest of the sea, and was tost with the waues: for it was a contrary wynde.

25 And in the fourth watche of the nyght, Jesus went vnto them, walkyng vpon the sea.

26 And when the disciples sawe him walkyng on the sea, they were troubled, saying, That it is a spirite: and they cryed out for feare.

27 But strayghtway Jesus spake vnto them, saying, Be of good cheare: it is I, be not afrayde.

28 Peter answeared hym, and sayd, Lord, yf it be thou, bydde me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the shyp, he walked on the water, to goe to Jesus.

30 But when he sawe a myghty wynd, he was afrayde: and when he began to sinke, he cryed, saying, Lorde saue me.

31 And immediately Jesus, when he had stretched foorth his hand, caught him, and sayd vnto hym, O thou of litle fayth, wherfore didest thou doubte?

32 And when they were come into the shyp, the wynde ceassed.

33 Then they that were in the shyp, came and woorshypped hym, saying, Of a trueth thou art the sonne of God.

Mar.6.54.

34 * And when they were gone ouer, they came

came into the land of Genezaret.

35 And when the men of that place had knowledge of hym, they sent out into all countreys round about, and brought vnto him all that were sicke,

3 And besought hym that they myght touche the hemme of his garment onely: and as many as touched, were made perfectly whole.

The. xv. Chapter.

Christe excuseth his disciples, and rebuketh the Scribes and Pharisees.

THen * came to Jesus Scribes and Pharisees, which were come from Hierusalem, saying, *Mat.7. 1

2 Why doo thy disciples transgresse the tradition of the elders? for they washe not their handes when they eate bread.

3 But he answeared, and sayd vnto them, Why doo you also transgresse the commaundement of God by your tradition?

4 For God commaunded, saying, *Honour thy father, and thy mother: And he that curseth *father or mother, let hym dye the death. *Exod.20.12 *Exod.21.17

5 But ye say, Whosoeuer shal say to his father or mother, By the gyft that (is offered) of me, thou shalt be helped:

6 And so shal he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition.

7 Ye hypocrites, ful wel dyd Esaias prophesie of you, saying,

8 *This people draweth nygh vnto me with their mouth, and honoureth me with their lippes, howebeit their hart is farre from me. *Esai.29. 13

9 But in vayne they doo woorshyp me, teachyng doctrines, preceptes of men.

10 *And when he had called the people to hym, he sayd vnto them, Heare and vnderstande. *Mark.7.17

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and sayde vnto hym, Knowest thou not that the Pharisees were offended after they heard this saying?

13 But he answeared, and sayd, *Al maner plantyng which my heauenly father hath not planted, shalbe rooted vp. *John.15.8

14 Let them alone: *they be blynde leaders of the blynde. If the blynde leade the blynde, both shal fal into the dyche. *Luke.6.39

15 *Then answeared Peter, and sayd vnto hym, Declare vnto vs this parable. *Mark.7. 17

16 Jesus sayd, Are ye also yet without vnderstandyng?

17 Doo not ye yet vnderstand, that what so euer entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those thynges which proceede out of the mouth, come foorth from the hart, and they defile the man.

19 *For out of the hart proceede euyll thoughtes, murders, adulteries, whoredomes, thefres, false witnesse, blasphemies. Gen.6.5.

20 These are the thynges which defile a man: But to eate with vnwashen handes, defileth not a man.

21 *And Jesus, when he went thence, departed into the coastes of Tyre and Sidon. The Gospell on the second Sunday in Lent. *Mat.7.24

22 And beholde, a woman of the Chanaanites, which came out of the same coastes, cryed vnto hym, saying, Haue mercy on me, O Lorde, thou sonne of Dauid, my daughter is greeuously vexed with a deuyl.

23 But he answeared not a woord. And his disciples came, and besought hym, saying, Sende her away, for she cryeth after vs.

24 But he answeared, and sayd, I am not sent * but vnto the lost sheepe of the house of Israel. *Mat.10.6

25 Then came she, and woorshypped hym, saying, Lord helpe me.

26 But he answeared, and sayd, It is not meete to take the chyldrens bread, and to cast it to litle dogges.

27 And she sayd, Yes Lord: for the litle dogges eate also of the crummes whiche fall from their maisters table.

28 Then Jesus answeared, and sayd vnto her, O woman, great is thy fayth: be it doone vnto thee euen as thou wylt. And her daughter was made whole euen from that same houre.

29 *And Jesus, when he was departed from thence, came nygh vnto the sea of Galilee, and when he was gone vp into a mountayne, he sate downe there. *Mat.7. 25

30 *Then great multitudes came vnto hym, hauing with them those that were lame, blinde, dumbe, maymed, and other many, and cast them downe at Jesus feete, and he healed them: *Esai.35.5

31 Insomuch that the people woondered when they sawe the dumbe speake, the maymed to be whole, the lame to walke, and the blinde to see: and they glorified the God of Israel.

32 *Then Jesus called his disciples vnto hym, and sayd, I haue compassion on the people, because they continue with me nowe three dayes, and haue nothyng to eate: and I wyl not let them depart fastyng, lest they faynt in the way. *Mark.8.1

33 And his disciples say vnto him, Whence (should we gear) so much bread in the wyldernesse, as to suffise so great a multitude?

34 And Jesus sayth vnto them, Howe many loaues haue ye? And they sayd, Seuen, and a fewe litle fyshes.

35 And he commaunded the people to sit downe on the ground.

36 And when he hadde taken the seuen loaues and the fishes, and had geuen thankes, he brake (them,) and gaue to his disciples: and the disciples gaue them to the people.

37 And they did al eate, and were suffised: and they tooke vp of the broken meate that was left, seuen baskets ful.

38 And yet they that dyd eate were foure thousand men, besid the women and chyldren.

39 And when he had sent away the people, he tooke shyp, and came into the partes of Magdala.

The.xvi Chapter.

1. The Pharisees requyre a token. 6. Jesus warneth his disciples of the Pharisees doctrine.

The

*Mark.8.11 Luke.12.54. THE *Pharisees also with the Saducees, came, and temptyng, desyred hym that he woulde shewe them a signe from heauen.

2 He answeared, and sayde vnto them, When it is euenyng, ye say, (It wyl be) fayre weather: for the skye is red.

3 And in the morneyng, (It wyl be) foule weather to day: for the skye is lowryng red. O ye hypocrites, ye can discerne the outward appearance of the skye, but can ye not discerne the signes of the tymes?

*Mat.12.34 *Jonas.2.1. 4 *A frowarde and adulterous nation requireth *a signe, and there shal no signe be geuen vnto it, but the signe of the prophete Jonas. And he left them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take bread (with them.)

6 Then Jesus said vnto them, Take heede and beware of the leauen of the Pharisees, and of the Saducees.

7 And they thought in them selues, saying, For we haue taken no bread (with vs.)

8 (Which) when Jesus vnderstoode, he said vnto them, O ye of litle fayth, why thinke you within your selues, because ye haue brought no bread.

*Mat.14.17 9 *Doo ye not yet perceyue, neyther remember those fiue loaues of the fiue thousand, and howe many baskets tooke ye vp?

*Mat.15.34 10 *Neyther the seuen loaues of the foure thousande, and howe many baskettes tooke ye vp?

11 Howe is it that ye doo not vnderstande that I speake it not vnto you concernyng bread, that ye should beware of the leauen of the Pharisees, and of the Saducees?

12 Then vnderstoode they howe that he bade not them beware of ỹ leauen of the bread: but of the doctrine of the Pharisees and of the Saducees.

The Gospel on S. Peters day. *Mark.8.27 Luke.9.18. 13 When Jesus came into the coastes of Cesarea, (which is called) Philippi, he asked his disciples, saying, *Whom doo men say that I the sonne of man am?

14 They sayde, Some say (that thou art) John Baptist, some Elias, some Jeremias, or one of the Prophetes.

15 He sayth vnto them, But whom say ye that I am?

*John.6.69 16 Simon Peter answeared, and sayd, *Thou art Christ, the sonne of the lyuyng God.

17 And Jesus answeared, and sayd vnto hym, Happie art thou Simon Bar Jona: for flesshe and blood hath not opened (that) vnto thee, but my father which is in heauen.

*John.1.42. 18 And I say also vnto thee *that thou art Peter, and vpon this rocke I wyll buyld my congregation: and the gates of hel shall not preuayle agaynst it.

*John.20.21 19 *And I wyl geue vnto thee the keyes of the kyngdome of heauen: and what so euer thou shalt binde in earth, shalbe bound in heauen, and what so euer thou shalt loose in earth, shalbe loosed in heauen.

20 Then charged he his disciples that they shoulde tell no man that he was Jesus Christ.

21 From that tyme forth began Jesus to shewe vnto his disciples, howe that he must goe vnto Hierusalem, and suffer many thynges of the Elders and hygh priestes and Scribes, and (must) be kylled, and be raysed agayne the thyrde day.

22 And, when Peter had taken hym aside, he began to rebuke hym, saying, Lord, fauour thee selfe, this shal not be vnto thee.

23 But he turned hym about, and sayde vnto Peter, Goe after me Satan, thou art an offence vnto me: for thou sauerest not the thynges that (be) of God, but those that (be) of men.

*Mat.10.38 Mark.8.34. Luke.9.23. 24 *Then sayd Jesus vnto his disciples, If any man wyl goe after me, let hym forsake hym selfe, and take vp his crosse, and folowe me.

*Mat.10.39 Luke.6.35. Luke.9.24. 25 *For who so euer wyl saue his life, shal loose it: agayne, who so euer wyl loose his life for my sake, shal finde it.

*Mat.8.26. Luke.19.15. 26 *For what is a man profited yf he shal winne the whole worlde, and loose his owne soule? Or what shal a man geue for a raunsome of his soule?

*Psal.61.12 Rom.2.6. 27 For the sonne of man shal come in the glory of his father with his angels: and *then shal he rewarde euery man accordyng to his workes.

*Mark.9.1. Luke.9.27. 28 Verely I say vnto you, *There be some standyng here, which shal in no wyse taste of death, tyl they see the sonne of man commyng in his kyngdome.

The.xvii.Chapter.

8. The transfiguration of Christ, 15. he healeth the lunatike.

Mark.9.2. Luke.9.27. AND *after sixe dayes, Jesus taketh Peter, James, and John his brother, and bryngeth them vp into an hygh mountayne, out of the way,

2 And was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the lyght.

3 And beholde there appeared vnto them Moses, and Elias talkyng with hym.

4 Then answeared Peter, and sayd vnto Jesus, Lorde, it is good for vs to be here. If thou wylt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.

*Mat.3.17. 2.Pet.1.17. 5 *Whyle he yet spake, beholde a bryght cloude ouershadowed them: and behold, (there came) a voyce out of the cloude, which sayd, This is my beloued sonne, in whom I am wel pleased, heare ye hym.

6 And when the disciples heard (these thynges,) they fel on their face, and were sore afrayde.

7 And Jesus came and touched them, and sayd, Aryse ye, and be not afrayde.

8 And when they had lyft vp their eyes, they sawe no man, saue Jesus only.

9 And when they came downe from the mountaine, Jesus charged them, saying, Shew the vision to no man, vntyl the sonne of man be ryssen agayne from the dead.

*Mala.4.5 10 And his disciples asked hym, saying, *Why then say the Scribes that Elias must fyrst come?

11 Jesus answeared, and sayd vnto them, Elias truely shal fyrst come, and restore all thynges:

12 But I say vnto you, that Elias is come alredy, and they knewe hym not, but haue done vnto hym what so euer they lusted: Lykewyse shal also the sonne of man suffer of them.

13 Then the disciples vnderstoode that he spake vnto them of Iohn Baptist.

Mark.9.14. 14 * And when they were come to the people, there came to hym a certayne man, kneelyng downe to hym, and saying,

15 Lorde, haue mercy on my sonne, for he is lunatike, and sore vexed: for oft tymes he falleth into the fyre, and oft into the water.

16 And I brought hym to thy disciples, and they coulde not heale hym.

17 Iesus answeared, and sayde, O faythlesse and peruerse nation, howe long shal I be with you? howe long shal I suffer you? bryng hym hither to me.

18 And Iesus rebuked the deuyll, and he departed out of hym: and the chylde was healed euen that same tyme.

19 Then came the disciples of Iesus secretely, and sayd, Why coulde not we cast him out?

20 Iesus sayde vnto them, Because of your vnbeleefe: for verely I say vnto you, * If
Luk.17.6. * as muche. ye haue fayth " as a grayne of mustarde seede, ye shall say vnto this mountayne, Remooue hence to yonder place: and it shall remoove, neyther shall any thyng be vnpossible vnto you.

* of deuyls. 21 Howbeit, this kinde * goeth not out, but by prayer and fastyng.

Mat.20.17. 22 * Whyle they were conuersant in Galilee, Iesus sayd vnto them, It wil come to passe, that the sonne of man shalbe betrayed into the handes of men:

23 And they shal kyl him, and the thyrde day shal he ryse agayne. And they were exceeding sory.

24 And when they were come to Capernaum, they that receyued tribute money, came to Peter, and sayde, Doeth not your maister pay tribute?

25 He sayth, Yes. And when he was come into the house, Iesus preuented hym, saying, What thynkest thou Simon: of whom doo the kinges of the earth take tribute or tolle? of their owne children, or of the strangers?

26 Peter sayth vnto hym, Of the strangers. Iesus sayth vnto hym, Then are the children free.

27 Notwithstandyng, lest we shoulde offende them, goe thou to the sea, and cast an hooke, and take vp the fyshe that fyrst commeth vp: and when thou hast opened his mouth, thou shalt find a peece of twentie pence: that take, and geue vnto them for me, and thee.

The.xviii.Chapter.

3. He teacheth his disciples to be humble, and harmelesse. 6. to auoyde occasions of enyll.

Mark.9.33. The Gospel on S. Michael and all angels. Dan.7.10 AT * the same tyme came the disciples vnto Iesus, saying, Who is the greatest in the kyngdome of heauen?

2 Iesus called a lytle chylde vnto hym, and set hym in the myddes of them,

3 And sayd, Verely I say vnto you, * Except ye turne and become as lytle children, ye shall not enter into the kingdome of heauen.

4 Who so euer therfore shall humble hym selfe as this litle chylde, the same is the greatest in the kingdome of heauen.

5 And who so shal receiue such a litle child in my name, receiueth me.

Marke.9.42 6 * But who so shall offende one of these litle ones whiche beleeue in me, it were better for him that a millione were hanged about his necke, and that he were drowned in the deapth of the sea.

7 Woe vnto the worlde because of offences, it must needes be that offences come: but woe to that man by whom the offence cometh.

Math.5.30. 8 If then * thy hande or thy foote offende thee, cut them of, and cast (them) from thee: it is better for thee to enter into lyfe halt or maymed, (rather) then thou shouldest, hauing two handes or two frete, be cast into euerlastyng fyre.

9 And if thine eye offende thee, plucke it out, and cast (it) from thee: it is better for thee to enter into lyfe with one eye, (rather) then hauing two eyes, to be cast into hel fyre.

10 Take heede that ye despyse not one of these lytle ones: for I say vnto you, that in heauen their angels doo alwayes behoolde the face of my father which is in heauen.

Luk.19.10. 11 * For the sonne of man is come to saue that which was lost.

Luk.15.4. 12 * Howe thinke ye? if a man haue an hundred sheepe, and one of them be gone astray, doeth he not leaue those ninetie and nine, and goeth into the mountaynes, and seeketh that whiche went astray?

13 And if it so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the nientie and nine whiche went not astray?

14 Euen so it is not the wil of your father whiche is in heauen, that one of these litle ones shoulde perysshe.

Luk.17.3. 15 Moreouer, * yf thy brother shall trespasse against thee, goe and tel hym his fault betweene thee and him alone: if he shall heare thee, then hast wonne thy brother.

16 But if he wyl not heare thee, then take yet with thee one or two: that * in the mouth Deut.19.15. of two or three witnesses, euery worde may be stablysshed.

17 If he wyll not heare them, tell it vnto the Churche, if he wyl not heare the Church, let hym be vnto thee as an * heathen man and a Publicane. 1.Cor.5.9.

Iob.20.25. 18 Verely I say vnto you, * what so euer ye shall bynde on earth, shalbe bounde in heauen: and what so euer ye shall loose on earth, shalbe loosed in heauen.

19 Agayne, truely I say vnto you, that yf two of you shal agree in earth as touching any thyng that they (shall) aske, it shalbe done for them of my father whiche is in heauen.

20 For where two or three are geathered togeather in my name, there am I in the middest of them.

The Gospell on the xxii. sunday after trinitie.

21 Then came Peter to hym, and sayde, Lorde, howe oft shal my brother synne agaynst me, and I forgeue hym? * tyll seuen tymes?

Luk.17.4.

22 Jesus sayth vnto him, I say not vnto thee, vntyll seuen tymes: but vntyl seuentye tymes seuen.

23 Therefore is the kingdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accompt of his seruantes.

24 And when he had begun to reckon, one was brought vnto hym whiche ought hym ten thousande talentes.

25 But for as much as he had not to pay, his lorde commaunded hym to be solde, and his wyfe, and chyldren, and all that he had, and (payment) to be made.

26 The seruant therefore fell downe, and besought hym, saying, Lord, haue patience with me, and I wyl pay thee all.

27 Then the lorde of that seruant, moo-ued with pitie, loosed him, and forgaue him the debt.

28 But the same seruant went out, & found one of his felowes whiche ought hym an hundred pence: and when he had layde handes on hym, he tooke hym by the throate, saying, Pay (me) that thou owest.

29 And his felowe fell downe at his feete, and besought hym, saying, Haue patience with me, and I wyl pay thee al.

30 And he woulde not: but went and cast hym into pryson, tyl he shoulde pay the debt.

31 So when his felowes sawe what was doone, they were very sory: and came and told vnto their lorde al that was doone.

31 Then his lorde, after that he had called hym, sayde vnto hym, O thou vngratious seruant, I forgaue thee all that debt when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee?

34 And his lord was wroth, and delyuered hym to the tormentors, tyll he shoulde pay all that was due vnto hym.

35 So lykewyse shal my heauenly father doo also vnto you, yf ye from your hartes forgeue not euery one his brother their trespasses.

The. xix. Chapter.

3. Christe geueth answeare concerning marriage. 21. and teacheth, not to be careful.

Mar.10.1. AND it came to passe, * that when Jesus had finished these sayinges, he gate hym from Galilee, and came into the coastes of Jurie beyonde Jordane:

2 And great multitudes folowed hym, and he healed them there.

3 The Pharisees also came vnto hym, temptyng hym, and saying vnto hym, Is it lawful for a man to put away his wife for euery cause?

4 He answeared, and said vnto them, Haue ye not read * that he which created at the begynnyng, made them male and female?

Gene.1.27.

Gene.2.24. 1.Cor.6.16. 5 And sayde, * For this cause shall a man leaue his father and his mother, and shalbe knyt to his wyfe: and they twayne shalbe one flesh.

6 Wherefore they are no more twayne, but one flesh. Let not man therefore put asunder, that which God hath coupled togeather.

7 They say vnto hym, * Why did Moses then commaunde to geue a wryting of deuorcement, and to put her away? Deu.24.1

8 He sayde vnto them, Moses, because of the hardnesse of your hartes, suffered you to put away your wiues: but from the beginning it was not so.

9 * I say vnto you, Whosoeuer shall put away his wife, except it be for fornication, and shal marrie another, committeth adulterie: and who so marrieth her whiche is deuorced, doeth commit adulterie. Mar.12.5; 1.Cor.7.11.

10 His disciples say vnto him, Yf the case of the man be so with his wyfe, (then) is it not good to marrie.

11 But he sayde vnto them, All men can not receyue this saying, saue they to whom it is geuen.

12 For there are some chaste, whiche were so borne out of their mothers wombe: & there are some chaste, whiche were made chaste of men: and there be chaste, whiche haue made them selues chaste for the kingdome of heauens sake. He that is able to receyue (it,) let hym receyue (it.)

13 * Then were there brought vnto hym yong children, that he should put his hands on them, and pray: and the disciples rebuked them. Mar.10.13

14 But Jesus sayd vnto them, Suffer the yong children, and forbyd them not to come vnto me: for to suche belongeth the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 * And behold, one came, and sayde vnto hym, Good maister, what good thyng shall I doo, that I may haue eternal lyfe. Mar.10.17.

17 He sayde vnto hym, Why callest thou me good? there is none good but one, (and that is) God: But if thou wylt enter into that life, keepe the commaundementes.

18 He sayth vnto hym, Which? Jesus said, * Thou shalt doo no murder, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false wytnesse, Exo.20.13.

19 Honor thy father and thy mother: and, thou shalt loue thy neyghbour as thee selfe.

20 The yong man sayth vnto hym, All these (thinges) haue I kept from my youth vp: what lacke I yet.

21 Jesus sayd vnto hym, Yf thou wylt be perfect, goe and sel thy substance, and geue to the poore, and thou shalt haue treasure in heauen: and come and folowe me.

22 But when the yong man heard that saying, he went away sory: for he had great possessions.

23 Then Jesus sayde vnto his disciples, Verely I say vnto you, that a ryche (man) shall hardly enter into the kingdome of heauen.

24 And agayne I say vnto you, It is easier for a Camel to goe through the eye of a needle, then for the riche to enter into the kingdome of God.

25 When the disciples heard (that,) they were exceedyngly amazed, saying, Who then can be saued?

26 But Jesus beheld (them,) and sayd vnto them, With men this is vnpossible, but with God al thynges are possible.

27 Then

The Gospel on the conuersion of S Paule. Mar.10.21

27 Then answeared Peter, and sayde vnto hym, Beholde, we haue forsaken al, and followed thee, what shal we haue therefore?

28 Jesus sayde vnto them, Verely I say vnto you, that when the sonne of man shal sit in the throne of his maiestie, ye that haue followed me in the regeneration, shal sit also vpon twelue seates, iudging the twelue tribes of Israel.

Luk.22.30

29 And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shal receyue an hundred folde, and shal inherite euerlastyng lyfe.

30 But many that are first, shalbe last, and the last, shalbe first.

Mar.10.31

The.xx.Chapter.

1. Christe teacheth by a similitude, that God is debter vnto no man.

The Gospel on Septuagesima sunday.

FOR the kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the morning to hyre labourers into his Vineyard.

2 And when he had agreed with the labourers for a peny a day, he sent them into his Vineyarde.

3 And when he went out about the thirde houre, he sawe other standyng idle in the market place,

4 And sayde vnto them, Goe ye also into the Vineyarde, and what soeuer is ryght, I wil geue you. And they went their way.

5 Agayne, when he went out about the first and nienth houre, he dyd lykewyse.

6 And about the eleuenth houre, when he went out, he found other standyng idle, and sayth vnto them, Why stande ye here al the day idle?

7 They say vnto hym, Because no man hath hyred vs. He sayth vnto them, Goe ye also into the Vineyard: and whatsoeuer is right, that shal ye receyue.

8 So when euen was come, the Lorde of the Vineyarde sayth vnto his Steward, Cal the labourers, and geue them their hyre, beginnyng from the last vnto the first.

9 And when they came that (were hyred) about the eleuenth houre, they receyued euery man a peny.

10 But when the first came also, they supposed that they should haue receyued more: & they lykewyse receyued euery man a peny.

11 And when they had receyued it, they murmured agaynst the good man of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, whiche haue borne the burden and feruent heate of the day.

13 But he answeared to one of them, and sayd, Frend, I do thee no wrong, diddest thou not agree with me for a peny?

14 Take that thyne is, and goe thy way, I wyl geue vnto this last, euen as vnto thee.

15 Is it not lawful for me to doo that I wil with mine owne? Is thyne eye euyl because I am good?

Mar.19.15

16 So the last shalbe first, and the first (shalbe) last: for many be called, but fewe (be) chosen.

Mar.10.32

17 And Jesus going vp to Hierusalem, toke the twelue disciples aside in the way, and sayde vnto them,

18 Beholo, we goe vp to Hierusalem, and the sonne of man shalbe betrayed vnto the cheefe priestes, and vnto the scribes, and they shal condemne him to death:

19 And shal delyuer him to the Gentiles, to be mocked, and to be scourged, & to be crucified: and the thyrde day he shal ryse agayne.

John.18.32.

20 Then came to hym the mother of Zebedees children, with her sonnes, worshypping hym, and desyring a certayne thing of hym.

The Gospel on S. Iames the Apostle. Mar.10.35.

21 And he sayth vnto her, What wylt thou? She sayth vnto hym, Graunt, that these my two sonnes may sit, the one on thy ryght hande, and the other on the left, in thy kyngdome.

22 But Jesus answeared, and sayde, Ye wote not what ye aske. Are ye able to drynke of the cup that I shal drinke of, and to be baptised with the baptisme that I am baptised with? They say vnto hym, We are able.

23 He sayth vnto them, Ye shal drynke in deede of my cup, and be baptised with the baptisme that I am baptised with: But to sit on my ryght hande, and on my leaft, is not myne to geue, but to them for whom it is prepared of my father.

24 And when the ten hearde (this,) they disdayned at the two brethren.

Mar.10.41.

25 But Jesus, when he had called them vnto hym, sayde, Ye knowe that the princes of the Gentiles haue dominion ouer them, and they that are great, exercise auctoritie vpon them.

26 It shal not be so among you: But who soeuer wyl be great among you, let hym be your minister.

27 And who so wyll be cheefe among you, let hym be your seruaunt.

Phil. 2.7.

28 Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe a raunsome for many.

29 And as they departed from Hiericho, muche people folowed hym.

Mar.10.46.

30 And beholde, two blynde men sitting by the way side, when they heard that Jesus passed by, they cryed, saying, O Lorde, thou sonne of Dauid, haue mercy on vs.

31 And the people rebuked them, because they shoulde holde their peace: but they cryed the more, saying, Haue mercy on vs, O Lord, thou sonne of Dauid.

32 And Jesus stoode stil, and called them, and sayde, What wyl ye that I shal doo vnto you?

33 They say vnto hym, Lorde, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes receyued sight, and they folowed hym.

The.xxi.Chapter.

7. He rideth into Hierusalem, 12. driueth the marchantes out of the temple, 19. & curseth the figge tree.

The Gospel on the fyrst sunday in Lent. Mark.11.1.

AND when they drue nygh vnto Hierusalem, and were come to Bethphage, vnto the mount of Olines, then sent Jesus two of his disciples,

2 Saying vnto them, Goe into the village that lyeth ouer agaynst you, and anone ye shal find an Asse tied, and a colt with her, when ye haue losed (them,) bring (them) vnto me.

3 And if any man say ought vnto you, ye shal say the Lord hath need of them, & straight way he wyl let them goe.

4 All this was done, that it myght be fulfylled whiche was spoken by the prophet, saying,

5 *Tel ye the daughter of Sion, Behold, thy kyng commeth vnto thee meeke, and sitting vpon an Asse, and a colt, the foale (of the Asse) vsed to the yoke. Esai.62.11

6 The disciples went, and did as Iesus commaunded them,

7 And brought the Asse, and the colt, and put on them their clothes, and he sate thereon.

8 And many of the people spread their garmentes in the way, other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the hyghest.

10 *And when he was come into Hierusalem, all the citie was mooued, saying, Who is this? Mar.11.11

11 And the multitude sayde, This is Iesus that prophet of Nazareth (a citie) in Galile.

12 And Iesus went into the temple of God, *and cast out all them that sold & bought in the temple, and ouerthrewe the tables of the mony changers, and the seates of them that solde Doues, Deu.14.25

13 And sayde vnto them, it is written, My house shalbe called the house of prayer, but ye haue made it a denne of theeues.

14 And the blinde and the halt came to hym in the temple, and he healed them. Esai.56.7.

15 When the cherke priestes and Scribes sawe the woonders that he dyd, and the chyldren crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned,

16 And sayde vnto hym, Hearest thou what these say? But Iesus sayth vnto them, Yea, haue ye neuer read, *Out of the mouth of babes and sucklynges thou hast ordeyned prayse? Psal.8.3.

17 And he left them, and went out of the citie vnto Bethanie, and he lodged there.

18 In the morning, as he returned into the citie, he hungred.

19 *And when he sawe one figge tree in the way, he came to it, & found nothyng thereon but leaues only, and sayde vnto it, Neuer fruite growe on thee henceforwarde. And anone the figge tree wythered away. Mar.11.13

20 And when the disciples sawe it, they marueyled, saying, Howe soone is the figge tree wythered away?

21 Iesus answeared, & said vnto them, Verely I say vnto you, if ye haue fayth, and doubt not, ye shal not only do this (whiche is done) to the figge tree, but also, if ye shal say vnto this mountayne, Be thou remooued, and be thou cast into the sea, it shalbe done.

22 And al things what so euer ye shal aske in prayer, beleeuyng, ye shal receyue.

23 And when he was come into the temple, the chiefe priestes & the elders of the people came vnto hym teachyng, & say, By what auctoritie doest thou these thynges? and who gaue thee this power? Mark.11.27

24 Iesus answeared, and said vnto them, I also wil aske you one question, which if ye tel me, I in lykewyse wyl tel you by what auctoritie I doo these thynges:

25 The baptisme of Iohn, whence was it? from heauen, or of men? And they reasoned with them selues, saying, If we shal say, From heauen: he wyl say vnto vs, Why dyd ye not then beleeue hym?

26 But yf we shal say, Of men: then feare we the people, * for al (men) holde Iohn as a prophete. Math.14.5.

27 And they answeared vnto Iesus, and sayd, We can not tel. And he sayde vnto them, Neyther tel I you by what auctoritie I doo these thynges.

28 But what thinke you? A certayne man had two sonnes, and when he came to the first, he sayde, Sonne, goe and worke to day in my vineyarde.

29 He answeared, and sayde, I wyl not: but afterwarde he repented, and went?

30 And when he came to the seconde, he sayde lykewyse: And he answeared, and sayd, I (goe) sir, and went not.

31 Whether of these two dyd the wyl of his father? And they sayde vnto hym, The fyrst. Iesus sayth vnto them, Verely I say vnto you, that the publicanes, and the harlots goe into the kyngdome of God before you.

32 For* Iohn came vnto you by the way of ryghteousnesse, & ye beleeued him not: but the publicanes and the harlots beleeued hym. And ye, when ye had seene (it) were not moued afterwarde with repentance, that ye myght haue beleeued hym. Math.3.4.

33 Hearken another similitude. * There was a certayne man, an housholder, whiche planted a vineyarde, and hedged it rounde about, and digged a wyne presse in it, and buylt a towre, and let it out to husbandmen, & went into a strange countrey. Esai.5.1.

34 And when the tyme of the fruite drewe neare, he sent his seruantes to the husbandmen, that they myght receyue the fruites of it.

35 And the husbandmen, when they had taken his seruantes, they beate one, kylled another, and stoned another.

36 Agayne, he sent other seruantes, moe then the first, and they dyd vnto them lykewyse.

37 But last of all, he sent vnto them his owne sonne, saying, They wil stande in awe of my sonne.

38 But when the husbandmen sawe the sonne, they sayd among them selues, * This is the heyre, come, let vs kyl hym, and let vs season vpon his inheritance. Math.16.1

39 And they caught hym, and thrust hym out of the vineyarde, and slue (hym.)

40 When the Lord therefore of the vineyarde commeth, what wyl he doo vnto those husbandmen.

41 They

41 They say vnto hym, He will miserablye destroy those wicked(men,)and wyl let out his vineyarde vnto other husbandmen, which shall render hym the fruite in due seasons.

Psal.118.22 42 Jesus sayth vnto them, * Dyd ye neuer reade in the Scriptures, The stone which the builders disalowed, the same is become the head of the corner? This is the Lordes dooing, and it is marueylous in our eyes.

43 Therefore say I vnto you, the kyngdome of God shalbe taken from you, & geuen to a nation bringing foorth the fruites therof.

Rom.9.33. 44 And * who so euer shal fal on this stone, shalbe broken in peeces: but on whom so euer it shal fal, it shal al to grinde hym.

45 And when the cheefe prieستes & Pharisees had heard his parables, they perceyued that he spake of them.

46 And when they sought to lay handes on hym, they feared the multitudes, because they tooke hym as a prophete.

The. xxii. Chapter.

3. Tribute to be geuen to the Emperour.
36. He answereth the Scribe vnto his question.

AND Jesus answeared, * and spake vnto them agayne by parables, and sayd,

The Gospell on the.xx. sunday after trinitie. 2 The kingdome of heauen is lyke vnto a man that was a kyng, whiche made a maryage for his sonne.

Luk.14.16. 3 And sent forth his seruantes, to cal them that were bydden to the wedding: and they woulde not come.

4 Agayne, he sent foorth other seruantes, saying, Tel them whiche are bidden, Beholde, I haue prepared my dinner, my Oxen and my fatlinges are kylled, and all thinges are redy: come vnto the maryage.

5 But they made lyght of it, and went theyr wayes, one to his farme, another to his marchandize:

6 And the remnant tooke his seruantes, and entreated them spitefully, and slue them.

7 But when the king heard (therof) he was wroth, and when he had sent foorth his armies, he destroyed those murderers, and brent vp their citie.

8 Then saith he to his seruantes, The mariage in deede is prepared, but they whiche were bidden, were not woorthie.

9 Goe ye therfore out in the hygh wayes, and as many as ye shal finde, bydde to the mariage.

10 And the seruauntes went out into the high wayes, and geathered togeather al, as many as they founde, both good and bad, and the wedding was furnished with ghestes.

11 When the king came in to see ỹ ghestes, he spyed there a man, which had not on a wedding garment,

Mat.13.42. 12 And he sayth vnto hym, Freende, howe camest thou in hyther, not hauyng a wedding garment? And he was euen speachlesse.

The Gospell on the. xxiii. sunday after trinitie. 13 Then sayde the kyng to the ministers, When ye haue bounde hym hande and foote, take hym vp, and cast him into vtter darkenes, * there shalbe weepyng and gnashing of teeth.

Mark.12.23 14 For many are called, but fewe are chosen.

15 * Then went the Pharisees, and tooke counsayle howe they myght entangle hym in his talke.

16 And they sent out vnto hym their disciples with the Herodians, saying, Maister, we knowe that thou art true, and teachest the way of GOD truely, neyther carest thou for any man, for thou doest not respect mens persons.

17 Tel vs therefore, howe thynkest thou? Is it laweful to geue tribute vnto Ceasar, or not?

18 But Jesus when he knewe their wickednesse, sayde, Why tempt ye me ye hypocrites?

19 Shewe me the tribute money. And they brought vnto him a peny.

20 And he sayth vnto them, Whose is this Image and superscription?

21 They say vnto hym, Ceasars. Then sayth he vnto them, * Geue therefore vnto Ceasar the (thinges) whiche are Ceasars: and vnto God, those (thynges) that are Gods. Rom.13.7.

22 When they had heard (their woordes) they marueyled, and left hym, and went their way.

23 * The same day came to him the Sadducees, * whiche say that there is no resurrection, and asked hym, Mark.12.18 Acte.23.6.

24 Saying, Maister, * Moses sayde, If a man dye, hauyng no chyldren, his brother shall marry his wyfe, and rayse vp seede vnto his brother. Deut.25.5. * by the lawe of affinitie.

25 There were with vs seuen brethren, and the first, when he had marryed a wyfe, deceased, and hauing no issue, leaft his wyfe vnto his brother.

26 Likewise the second also, and the third, vnto the seuenth.

27 Last of al the woman dyed also.

28 Therefore in the resurrection whose wyfe shal she be of the seuen? For they al had her.

29 Jesus answeared, and sayde vnto them, Ye doo erre, not knowyng the Scriptures, nor the power of God.

30 For in the resurrection they neyther marrye, nor are geuen in maryage, but are as the angels of God in heauen.

31 But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you of God whiche sayth.

32 * I am the God of Abraham, and the God of Isahac, and the God of Jacob? God is not the God of the dead, but of the liuing. Exo.3.6.

33 And when the multitudes heard this, they were astonied at his doctrine.

34 * But when the Pharisees had heard that he had put the Saducees to silence, they were geathered togeather. Mar.12.28. The Gospell on the. xviii. sunday after trinitie.

35 Then one (of them,) which was a lawyer asked (hym) a question, temptyng him, and saying,

36 Maister, whiche is the great commaundement in the lawe?

37 Jesus sayde vnto hym, * Thou shalt loue the Lorde thy God with al thy hart, and with al thy soule, and with al thy mynde. Deut.6.7.

38 This is the fyrst & great commaundement.

39 And the seconde is lyke vnto it, * Thou shalt loue thy neyghbour as thee selfe. Leu.19.18.

40 In these two commaundementes hang al the lawe and the prophetes.

Mar.12. 35. 41 *When the Pharisees were geathered togeather, Jesus asked them,

42 Saying, What thynke ye of Christe? whose sonne is he? They sayde vnto hym, (the sonne) of Dauid.

43 He sayth vnto them, Howe then dooth Dauid in spirite cal hym Lord, saying,

Psal.110.1. 44 The Lord sayde vnto my Lord, *Syt thou on my ryght hand, tyl I make thyne enimies thy footstoole.

45 If Dauid then cal hym Lorde, how is he then his sonne?

46 And no man was able to answeare him a woord, neither durst any man (from that day) aske hym any moe questions.

The.xxiii. Chapter.

3. Christ crieth woe to the Pharisees, Scribes, and hypocrites. 37. And prophesieth the destruction of Hierusalem.

THen spake Jesus to the multitudes, and to his disciples,

2. Esd.8.4. 2 Saying, *The Scribes and the Pharisees *sate in Moses seate.

*Bezarca-teth, syt. 3 Al therefore what soeuer they byd you obserue, that obserue and doo, but do not ye after their woorkes: for they say, and doo not.

Luk.11.46. 4 *Yea, they bynde togeather heauie burdens, and greeuous to be borne, and lay them on mens shoulders, but they them selues wyll not moue them with (one) of their fingers.

Num.15.38. 5 All their woorkes they doo, for to be seene of men, *they make broade their phylacteries and enlarge the hemmes of their garmentes.

Mar.12.38. 6 *And loue the vppermost seates at feastes, and to syt in the cheefe place in the synagogues,

7 And greetynges in the markets, and to be called of men, *Rabbi, Rabbi.

James.3.1. 8 But be not ye called Rabbi: for one is your maister (euen) Christe, and all ye are brethren.

Malac.1.6. 9 And *cal no man your father vppon the earth: for one is your father, whiche is in heauen.

10 Neyther be ye called maisters: for one is your maister (euen) Christe.

11 He that is greatest among you, shalbe your seruant.

Luk.14.11. 12 *But whosoeuer shall exalt hym selfe, shalbe brought lowe, he that humbleth hym selfe, shalbe exalted.

Luk.11.54. 13 *Woe vnto you Scribes and Pharisees hypocrites, for ye shut vp the kyngdome of heauen before men: ye neyther goe in your selues, neyther suffer ye them that come, to enter in.

Mar.12.48. 14 *Woe vnto you Scribes & Pharisees hypocrites, for ye deuour wydowes houses, and that vnder a pretence of long prayer, therefore ye shal receyue the greater damnation.

15 Woe vnto you Scribes and Pharisees hypocrites, for ye compasse the sea and the land to make one proselyte, and when he is become one, ye make hym two folde more the chylde of hel then ye your selues (are.)

16 Woe be vnto you ye blynd guydes, for ye say, Whosoeuer shal sweare by the temple, it is nothyng, but whosoeuer shall sweare by the golde of the temple, he is a debter.

17 Ye fooles and blynde, for whether is greater, the gold, or the temple that sanctifieth the golde?

17 And whosoeuer shall sweare by the aulter, it is nothyng, but whosoeuer sweareth by the gyft that is vpon it, he is a debter.

19 Ye fooles and blynde, for whether is greater, the gyft, or the aulter that sanctifieth the gyft?

20 Who so therefore shall sweare by the aulter, sweareth by it, and by al thinges thereon.

21 *And who so shall sweare by the temple, sweareth by it, and by hym that dwelleth therein. 3.kin.18.21

22 And he that shall sweare by heauen, sweareth by the seate of God, and by him that sitteth thereon.

23 *Woe vnto you Scribes and Pharisees hypocrites, for ye tithe mynt, and annise, and commin, and haue left the weyghtier matters of the lawe, iudgement, mercy, and fayth: these ought ye to haue doone, and not to leaue the other vndoone. Luk.11.42.

24 Ye blynd guydes, whiche strayne out a gnat, and swallowe a camel.

25 *Woe vnto you Scribes and Pharisees hypocrites, for ye make cleane the vtter side of the cup, and of the platter, but within they are ful of bribrie and excesse. Luk.11.39.

26 Thou blynde Pharisee, cleanse fyrst that which is within the cup and platter, that the outside of them may be cleane also.

27 Woe vnto you Scribes and Pharisees hypocrites, for ye are lyke vnto paynted sepulchres, whiche in deede appeare beautiful outward, but are within full of dead (mens) bones, and of al filthinesse.

28 Euen so, ye also outwardly appeare ryghteous vnto men: but within ye are full of hypocrisie and iniquitie.

29 Woe vnto you Scribes and Pharisees hypocrites, because ye buylde the tombes of the prophetes, and garnish the sepulchres of the ryghteous,

30 And say, If we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of the prophetes.

31 Wherefore ye be wytnesses vnto your selues, that ye are the chyldren of them whiche kylled the prophetes.

32 Fulfyll ye also the measure of your fathers.

33 Ye serpentes, ye generation of vipers, howe wyl ye escape the damnation of hel?

34 Wherefore beholde, I sende vnto you prophetes, and wyse men, and Scribes, & some of them ye shall kill, and crucifie, and some of them ye shal scourge in your synagogues, and persecute them from citie to citie: The Gospel on S. Steuens day.

35 *That vpon you may come al the ryghteous blood shedde vppon the earth, from the blood of that righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom *ye slue betweene the temple and the aulter. Gene 4.8. Heb.11.4.

36 Verely I say vnto you, Al these things shal come vpon this generation.

37 *O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them whiche haue been sent vnto thee, howe often woulde Luk.13.34.

I haue

b Cli.03. I haue gathered thy children together, euen as a henne gathereth her chickins vnder her wynges, and ye woulde not?

38 Beholde, your house is leaft vnto you desolate.

39 For I say vnto you, ye shal by no meanes see me hencefoorth, til that ye shal say, Blessed is he that commeth in the name of the Lorde.

The. xxiiii. Chapter.

1 Christe sheweth his disciples the destruction of the temple. 6. the ende of the world, and the tokens of the latter dayes,

Mark.13.1. AND Jesus went out, and departed from the temple: and his disciples came (to hym,) for to shewe hym the buyldynges of the temple.

2 Jesus sayd vnto them, See ye not al these thinges? Verily I say vnto you, there shal not Luke.29.44 be left here one stone vpon an other, that shall not be destroyed.

3 And as he sate vpon the mount of Olives, the disciples came vnto hym secretly, saying, Tel vs, when shal these thynges be? and what (shalbe) the token of thy comming, and of the ende of the worlde?

Colos.2.28 4 And Jesus answeared, and sayde vnto them, Take * heede that no man deceyue you.

5 For many shal come in my name, saying, I am Christe: and shal deceiue many.

6 It wyl come to passe, that ye shal heare of warres, and rumors of warres: See that you be not troubled, for al (these thynges) must come to passe, but the ende is not yet.

* some read euery place. Mar.10.17; 7 For nation shal ryse agaynst nation, and realme agaynst realme, and there shalbe famines, and pestilences, and earthquakes in * certeyne places.

8 Al these are the begynnyng of sorowes.

9 Then shal they put you to trouble, and shal kyl you: and ye shalbe hated of al nations for my names sake.

10 And then shal many be offended, and shal betray one an other, and shal hate one an other.

11 And many false prophetes shal aryse, and shal deceiue many.

12 And because iniquitie shal abound, the loue of many shal ware colde.

13 But he that shal endure to the ende, the same shalbe saued.

14 And this Gospel of the kyngdome shalbe preached in al the world, for a witnesse vnto al nations, and then shal the ende come.

Mar.13.14 15 *When ye therefore shal see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who so readeth, let hym vnderstande,)

16 Then let them which be in Jurie, flee into the mountaynes.

17 And let hym which is on the house top, not come downe to fetche any thyng out of his house:

18 Neyther let hym which is in the feeld, returne backe to fetche his clothes.

19 Woe shalbe in those dayes to them that are with childe, & to them that geue sucke.

Exod. 1. 12. 20 But pray ye that your flight be not in the Winter, neyther on the sabboth day:

21 For then shalbe great tribulation, such as was not since the beginning of the worlde to this tyme, no, nor in any wyse shalbe.

22 Yea, and except those dayes should be shortned, there should no fleshe be saued: but for the chosens sake those dayes shalbe shortned.

23 Then yf any man shal say vnto you, *lo, Mark.13.21 here is Christe, or there, beleeue it not.

24 For there shal ryse false Christes, and false prophets, and shal shew great signes, and wonders: in so much (that yf it were possible) they shal deceyue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore, yf they shal say vnto you, Beholde, he is in the desart, go not foorth: Beholde, he is in the secret places, beleeue it not.

27 For as the lyghtning commeth out of the East, and shyneth into the West: so shall also the commyng of the sonne of man be.

28 * For where so euer the dead carkasse Luke.17.37. is, euen there wyl the Eagles also be gathered togeather.

29 Immediatly, after the tribulation of Mar.13.24. those dayes, * shal the sunne be darkened, and the mone shal not geue her lyght, and the starres shal fall from heauen, and the powers of the heauen shalbe shaken.

30 And then shall appeare the signe of the sonne of man in heauen: and then shal al the kinreds of the earth mourne, * and they shal Actes.1.7. see the sonne of man commyng in the cloudes of heauen, with power and great glory.

31 * And he shall sende his angels with the 1.Cor.15.52 great sounde of a trumpet, and they shal gather togeather his chosen, from ỹ foure winds, euen from one ende of heauen to the other.

32 Learne a parable of the figge tree: When his branch is yet tender, & the leaues spring, ye knowe that Sommer is nygh:

33 So lykewyse ye, when ye shal see all these thynges, be sure that it is neare, euen at the doores.

34 Verily I say vnto you, this generation shal in no wyse passe, tyll all these thynges be fulfylled.

35 *Heauen and earth shal passe away, but Mar.13.31. my wordes shal in no wyse passe away.

36 But of that day and houre knoweth no man, no not the angels of heauen, but my father onely.

37 But as the dayes of Noe were, so shal also the commyng of the sonne of man be.

38 *For as in the dayes that were before Gene.7.5. the flood, they were eating, and drinking, marrying, and geuing in marriage, euen vntyl the day that Noe entred into the Arke,

39 And knewe not tyl the flood came, and tooke them al away: so shal also the comming of the sonne of man be.

40 *Then shall two be in the feelde: the Luke.17.35. one is receyued, and the other is left alone.

41 *Two (women) shalbe grynding at the 1.The.4.17 Mil: ỹ one is receyued, & the other left alone.

42 Watche therefore, for ye knowe not Mar.13.35. what houre your Lord doth come.

43 Of this yet be sure, that yf the good Luke.12.38. man of the house had knowen what watche the theefe woulde come, he woulde haue watched, and woulde not haue suffered his house to be broken vp.

44 Therefore be ye also redy: for in such an houre as ye thynke not, the sonne of man commeth.

45 Who then is that faythful and wyse seruant, whom his lord hath made ruler ouer his household, to geue them meate in season:

46 Blessed is that seruant, whom his Lord when he commeth, shal finde so doing.

47 Verely I say vnto you, that he shall make hym ruler ouer al his goodes.

48 But and yf that euyl seruant shal say in his hart, My Lorde wyl be long a comming:

49 And so begyn to smite his felowes, yea, and to eate and drinke with the drunken:

50 The same seruantes Lorde shal come in a day when he looketh not for hym, and in an houre that he is not ware of:

51 And shal hewe hym in peeces, and geue hym his portion with the hypocrites, * there shalbe weeping and gnashyng of teeth.

Mat.13.42 and.25.30

The.xxv.Chapter.

1, The tenne virgins. 14. The talentes deliuered to the seruantes. 32. of the general iudgement.

THen shal the kingdome of heauen be likened vnto tenne Virgins, whiche when they had taken their lampes went forth to meete the bridegrome.

2 But fiue of them were wyse, and fyue were foolyshe.

3 They that were foolyshe, when they had taken their lampes, tooke none oyle with them:

4 But the wyse tooke oyle in their vessels, with their lampes also.

5 Whyle the bridegrome tarryed, they al slumbred and slept.

6 And euen at midnight there was a crye made, Beholde, the bridegrome commeth, goe ye out to meete hym.

7 Then al those Virgins arose, and prepared their lampes.

8 So the foolyshe saide vnto the wyse, Geue vs of your oyle, for our lampes are gone out.

9 But the wyse answeared, saying, (Not so,) lest there be not ynough for vs and you: but goe ye rather to them that sell, and buye for your selues.

10 And whyle they went to buye, the bridegrome came, and they that were redy, went in with hym to the marriage, and the doore was shut vp.

11 Afterward came also the other Virgins, saying, Lorde, Lorde, open to vs.

12 But he answeared, and sayde, Verely I say vnto you, I knowe you not.

13 *Watch therefore, for ye knowe neyther the day, nor yet the houre, wherein the sonne of man commeth.

Mat. 24. 43 Mar. 13. 33 Luk. 19. 12

14 *Likewyse, as (when a certayne) man takyng his iourney into a strange countrey, called his owne seruantes, and deliuered vnto them his goodes.

15 And vnto one he gaue fiue talentes, to an other two, and to an other one, to euery man after his abilitie, and straight way tooke his iourney.

16 Then he that had receyued the fiue talentes, went and occupied with the same, and made (them) other fiue talentes.

17 And likewise he that had receiued two, he also gayned other two.

18 But he that had receyued one, went and digged in the earth, and hyd his Lordes money.

19 After a long season, the Lorde of those seruantes commeth, and reckeneth with them.

20 And so he that had receyued fyue talentes, came and brought other fiue talentes, saying, Lorde, thou deliueredst vnto me fyue talentes, behold, I haue gayned, besides them, fiue talentes moe.

21 His lord sayde vnto hym. Well done thou good and faythfull seruant, thou hast been faythful ouer fewe thynges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde.

22 He also that had receyued two talents, came, and sayde, Lorde, thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes besydes them.

23 His lorde sayd vnto hym, Wel done good and fayrhfull seruaunt, thou hast been faythful ouer fewe thynges, I wyll make thee ruler ouer many thynges: enter thou into the ioy of the Lorde.

24 Then he whiche had receiued the one talent, came, and sayde, Lorde, I knewe thee that thou art an harde man, reaping where thou hast not sowen, and geathering where thou hast not strawed:

25 And therefore was I afrayd, and went and hyd thy talent in the earth: loe, there thou hast that thine is.

26 His Lorde answeared, and sayde vnto hym, Thou euyl and slouthful seruaunt, thou knewest that I reape where I sowed not, and geather where I haue not strawed:

27 Thou oughtest therefore to haue delyuered my money to the exchangers, and then at my comming shoulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and geue it vnto him whiche hath ten talentes.

29 * For vnto euery one that hath, shalbe geuen, and he shal haue aboundaunce: but from hym that hath not, shalbe taken away, euen that which he hath. Math. 13. 12

30 And cast the vnprofitable seruaunt * into vtter darknesse, there shalbe weeping, and gnashing of teeth. Math. 8. 12

31 When the sonne of man shall come in his glory, and all the holy angels with hym, then shal he sit vpon the throne of his glory.

32 And before hym shalbe geathered all nations, and he shall seperate them one from another, as a shepheard diuideth his sheepe from the goates.

33 And he shal set the sheepe on his right hande, but the goates on the leafte.

34 Then shall the kyng say vnto them (which shalbe) on his ryght hande, Come ye blessed of my father, inherite the kyngdome, whiche hath been prepared for you from the fundation of the worlde.

35 * For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was a stranger, and ye tooke me in: Esai. 58. f.

36 Naked, and ye clothed me: * I was sicke, Ecclo. 7. 36

ſicke, and ye viſited me: I was in priſon, and ye came vnto me.

37 Then ſhal the righteous anſweare him, ſaying, Lorde, when ſawe we thee an hungred, and fedde thee? or thirſtie, and gaue thee drinke?

38 When ſawe we thee a ſtranger, and tooke thee in? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, and came vnto thee?

40 And the kyng ſhall anſweare, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of ỹ leaſt of theſe my brethren, ye haue done (it) vnto me.

Pſal.6.9 41 * Then ſhall he ſay alſo vnto them on the left hand, Depart from me, ye curſed, into the euerlaſtyng fire, which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue me no meate: I was thirſtie, and ye gaue me no drinke.

43 I was a ſtranger, and ye tooke me not in: naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſweare him, ſaying, Lorde when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and dyd not miniſter vnto thee?

45 Then ſhall he anſweare them, ſaying, Verely I ſay vnto you, in as much as ye dyd it not to one of the leaſt of theſe, ye dyd it not to me.

Dani.11.1 46 And * theſe ſhall goe away into euerlaſtyng payne: but the righteous into lyfe eternall.

The xxvi. Chapter.

1. Marie Magdalene annoynteth Chriſte.
16. They eate the Eaſter lambe.

The Goſpel on the next Sunday after Eaſter.

AND it came to paſſe, when Jeſus had finiſhed all theſe thinges, he ſayde vnto his diſciples,

Mark.14.1. 2 * Ye knowe that after two dayes is the feaſt of Paſſouer, and the ſonne of man is betrayed to be crucified.

Joh.11.47. 3 * Then aſſembled togeather the cheefe prieſtes, and the Scribes, and the elders of the people, vnto the palace of the hygh prieſt, which was called Caiaphas:

4 And helde a counſell, that they might take Jeſus ſubtilly, and kyll him.

5 But they ſayd, Not on the feaſt (day,) leaſt there be an vprore among the people.

6 When Jeſus was in Bethanie, in the houſe of Simon the leper.

7 There came vnto him a woman, hauing an Alabaſter bore of precious oyntment, and powred it on his head, as he ſate (at the boorde.)

8 But when his diſciples ſawe it, they had indignation, ſaying, To what purpoſe (is) this waſte?

9 This oyntment might haue been ſolde for much, and geuen to the poore.

10 When Jeſus vnderſtood that, he ſayd vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

Deut.15.11 11 * For ye haue the poore alwayes with you, but me ye haue not alwayes.

12 For in that this woman hath caſt this oyntment on my body, ſhe dyd it to burye me.

13 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhalbe preached in the whole world, there ſhall alſo this that this woman hath done, be tolde for a memoriall of her.

Mar.14.10. 14 * Then one of the twelue, called Judas Iſcariot, went vnto the cheefe prieſtes,

15 And ſayd vnto them, What wyll ye geue me, and I wyll deliuer him vnto you? And they appoynted vnto him thyrtie ſiluer (peeces.)

16 And from that time forth, he ſought opportunitie to betray him.

Mark.14.12. 17 * The firſt (day) of ſweete breade, the diſciples came to Jeſus, ſaying vnto him, Where wylt thou that we prepare for thee to eate the Paſſouer?

18 And he ſayd, Goe into the citie to ſuch a man, and ſay vnto him, The maiſter ſayth, My tyme is at hand, I make the Paſſouer at thy houſe with my diſciples.

19 And the diſciples dyd as Jeſus had appoynted them, and they made redy the Paſſouer.

Mark.14.17. 20 * When the euen was come, he ſate downe with the twelue.

21 And as they dyd eate, he ſayd, Verely I ſay vnto you, that one of you ſhall betray me.

22 And they being exceedyng ſorowfull, beganne euery one of them to ſay vnto hym, Lord, is it I?

23 He anſwered, and ſayd, He that hath dipped his hand with me in the dyſh, the ſame ſhall betray me.

24 The ſonne of man truely goeth as it is wrytten of him: but woe vnto that man by whom the ſonne of man is betrayed: It had been good for that man yf he had not been borne.

25 Then Judas whiche betrayed him, anſweared, and ſayd, Maiſter, Is it I? He ſaid vnto him, Thou haſt ſayd.

1.Cor.11.24. 26 When they were eatyng, * Jeſus, when he had taken the bread, and geuen thankes, he brake (it) and gaue (it) to the diſciples, and ſayd, Take ye, eate ye, this is my body.

27 And when he had taken the cuppe, and geuen thankes, he gaue it them, ſaying, Drinke ye all of it:

28 For this is my blood of the newe teſtament that is ſhed for many for the remiſſion of ſinnes.

29 But I ſay vnto you, I wyll in no wyſe drinke henceforth of this fruite of the vine tree, vntyll that day when I drinke it newe with you in my fathers kyngdome.

30 And when they had prayed (GOD,) they went out vnto the mount of Olives.

Mark.14.27 31 * Then ſayth Jeſus vnto them, All ye ſhalbe offended becauſe of me this nyght: For it is wrytten, * I wyll ſmite the ſheepeheard, Zache.13.7. and the ſheepe of the flocke ſhalbe ſcattered abrode.

Mark 14.28 32 But after I am ryſen agayne, * I wyl goe before you into Galilee.

33 Peter anſweared, and ſayd vnto hym, Though all men ſhalbe offended becauſe of thee, yet wyll I neuer be offended.

Joh.13.38. 34 Jeſus ſayde vnto him, * Verely I ſay vnto thee, that in this ſame nyght before the Cocke crowe, thou ſhalt deny me thryſe.

35 Peter

35 Peter sayde vnto him, Though I shoulde dye with thee, yet wyll I by no maner of meanes deny thee. Likewyse also sayde all the disciples.

Mar.14.32. 36 * Then commeth Jesus with them vnto a place called Gethsemane, and sayeth vnto the disciples, Sit ye there whyle I go and pray yonder.

37 And when he had taken with him Peter, and the two sonnes of Zebedee, he began to be sorowfull and heauie.

38 Then sayd Jesus vnto them, My soule is exceedyng heauy, euen vnto the death: tarry ye here, and watche with me.

39 And when he had gone a litle further, he fell flat on his face, praying, and saying, O my father, yf it be possible, let this cup passe from me: neuertheless, not as I wyll, but as thou wylt.

40 And he commeth vnto the disciples, and findeth them a sleepe, and sayeth vnto Peter, What, coulde ye not watche with me one houre?

41 Watch and pray, that ye enter not into temptation: The spirite in deede is wyllyng, but the flesshe is weake.

42 He went away agayne the seconde time, and prayed, saying, O my father, yf this cup may not passe away from me, except I drinke it, thy wyll be fulfylled.

43 And when he came, he findeth them a sleepe agayne, for their eyes were heauy.

44 And he left them, and went agayne and prayed the third tyme, saying the same woordes.

45 Then commeth he to his disciples, and sayth vnto them, Sleepe henceforth, and take your rest, beholde, the houre is at hand, and the sonne of man is betrayed into the handes of sinners.

46 Ryse, let vs be going: behold, he is at hand that dooth betray me.

Mar.14.43 47 * Whyle he yet spake, loe Judas one of the twelue came, and with him a great multitude with swoordes and staues from the cheefe priestes and elders of the people.

48 But he that betrayed hym, gaue them a token, saying, Whom so euer I shall kysse, that same is he, hold him fast.

49 And foorthwith when he came to Jesus, he sayd, Hayle maister: and kyssed him.

50 And Jesus sayde vnto him, Freende, wherefore art thou come? Then came they and layd handes on Jesus, and tooke hym.

51 And beholde, one of them whiche were with Jesus stretched out his hand, and drue his swoorde, and after that he had stricken a seruaunt of the hygh priestes, he smote of his eare.

52 Then sayde Jesus vnto him, Turne backe thy swoord into his place: * for al they

Gene.9.6 that take the swoord, shall perishe with the swoord.

53 Thinkest thou that I can not nowe pray to my father, and he shall cause to stand by me more then twelue legions of angels?

54 But howe then shall the scriptures be

Esai.53.10 fulfylled, * that thus it must be?

55 In that same houre sayd Jesus to the multitudes, Ye be come out as it were vnto a theefe with swoordes and staues for to take me: I sate dayly with you teaching in the temple, and ye tooke me not.

56 But all this was done that the scriptures of the prophetes myght be fulfylled, * Then all the disciples, hauing forsaken hym, fledde. Lamen.4.20

57 * But they that had taken Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Mar.4.35

58 But Peter folowed him a farre of, vnto the hygh priestes palace, and went in, and sate with the seruantes to see the end.

59 * The cheefe priestes and elders, and al the counsayle, sought false witnesse agaynst Jesus, to put him to death, Mar.14.55

60 But founde none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses,

61 And sayd, This (felowe) sayde, * I am able to destroy the temple of GOD, and to bnild it in three dayes. John.2.19.

62 And the cheefe priest arose, and sayde vnto him, Answearest thou nothyng? What (is that whiche) these witnesse agaynst thee?

63 But Jesus helde his peace. And the cheefe priest answeared, and sayd vnto hym, I charge thee by the liuyng God, that thou tell vs whether thou be Christe the sonne of God?

64 Jesus sayth vnto hym, Thou hast said: Neuertheless, I say vnto you, * Hereafter shall ye see the sonne of man sittyng on the ryght hand of the power (of God,) and comming in the cloudes of the skye. Mar.16.19

65 Then the hygh priest rent his clothes, saying, He hath spoken blasphemie: what neede we of any moe witnesses? Behold, now ye haue heard his blasphemie.

66 What thinke ye? They answeared, and sayd, He is woorthy to dye.

67 * Then dyd they spit in his face, and Esai.50.6. bufeted him with fistes, and other smote hym on the face with the palme of their handes,

68 Saying, Prophesie vnto vs, O Christ, who is he that smote thee?

69 * Peter sate without in the palace: Mar.14.66 And a Damsell came vnto him, saying, Thou also wast with Jesus of Galilee.

70 But he denyed before them al, saying, I wote not what thou sayest.

71 When he was gone out into the porch, an other (wenche) sawe him, and sayde vnto them that were there, This felowe was also with Jesus of Nazareth.

72 And agayne he denyed with anothe, I doo not knowe the man.

73 And after a whyle came vnto him they that stoode by, and sayd to Peter, Surely thou art euen one of them: for thy speache bewrayeth thee.

74 Then began he to curse and to sweare, (saying,) I knowe not the man. And immediatly the Cocke crewe.

75 And Peter remembred the woordes of Jesu, whiche sayde vnto hym, Before the Cocke crowe, thou shalt deny me thryse, And he went out, and wept bitterly.

The

The.xxvii.Chapter.

1. Chriſt is deliuered vnto Pilate, 5. Iudas hangeth hym ſelfe.

Mark.15.1 WHen the morning was come, * all the cheefe prieſtes and elders of the people helde a counſayle agaynſt Jeſus to put hym to death.

2 And when they had bounde hym, they led hym away, and deliuered hym to Pontius Pilate the deputie.

3 Then Iudas, which had betrayed hym, when he ſawe that he was condemned, repented hym ſelfe, and brought agayne the thirtie * ſiluer peeces to the cheefe prieſtes and elders,

* or, ſiluerlynges.

4 Saying, I haue ſinned, in that I haue betrayed the innocent blood. And they ſayd, What is that to vs? ſee thou to that.

5 And when he had caſt downe the peeces of ſiluer in the temple, he departed, * and went his way, and hanged hym ſelfe.

Actes.1.18

6 And the cheefe prieſtes tooke the ſiluer (peeces,) and ſayde, It is not lawful for to put them into the treaſurie: becauſe it is the price of blood.

7 And when they had taken counſayle, they bought with them the potters feelde, to burie ſtrangers in.

Actes.1.19 8 Wherefore that feeld was called, * The feeld of blood, vntyl this day.

Zach.11.13 9 (Then was fulfylled that whiche was ſpoken by Jeremie the prophete, ſaying, * And they tooke the thirtie ſiluer (peeces,) the price of hym that was valued, whom they bought of the chyldren of Iſrael:

10 And gaue them for the Potters feeld as the Lorde appoynted me.)

11 Jeſus ſtoode before the Deputie, and the Deputie asked hym, ſaying, Art thou the kyng of the Iewes? Jeſus ſayth vnto hym, Thou ſayeſt.

Mark.15.3 12 * And when he was accuſed of the cheefe prieſtes and elders, he anſwered nothyng.

13 Then ſayth Pilate vnto hym, Heareſt thou not howe many thynges they witneſſe agaynſt thee?

14 And he anſwered hym to neuer a woorde: inſo much that the Deputie maruayled greatly.

Mark.15.6 15 * At that feaſt the Deputie was woont to let looſe vnto the people a priſoner, whom they woulde.

16 He had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered togeather, Pilate ſayde vnto them, Whether wyl ye that I geue looſe vnto you Barabbas, or Jeſus which is called Chriſte?

18 For he knewe that for enuie they had deliuered hym.

19 When he was ſet downe on the iudgement ſeate, his wyfe ſent vnto hym, ſaying, Haue thou nothing to doo with that iuſt man: For I haue ſuffered many thynges this day in a dreame becauſe of hym.

Mark.15.11 20 * But the chiefe prieſtes and elders perſwaded the people that they ſhoulde aſke Barabbas, and deſtroy Jeſus.

21 The Deputie anſwered, and ſayde vnto them, Whether of the twayne wyll ye that I let looſe vnto you? They ſayde Barabbas.

22 Pilate ſayde vnto them, What ſhall I doo then with Jeſus which is called Chriſte? They all ſayde vnto hym, Let hym be crucified.

23 The Deputie ſayd, What euyl hath he doone? But they cryed exceedyngly, ſaying, Let hym be crucified.

24 When Pilate ſawe that he could preuayle nothyng, but that more buſineſſe was made, he tooke water, and waſhed his handes before the people, ſaying, I am innocent of the blood of this iuſt perſon: ſee ye to it.

25 Then anſwered all the people, and ſayd, His blood be on vs, and on our chyldren.

26 Then let he Barabbas looſe vnto them, and when he had ſcourged Jeſus, he deliuered hym to be crucified.

Mat.15.16 27 * Then the ſouldiers of the Deputie, when they had taken Jeſus into the common Hall, gathered vnto hym al the band (of ſouldiers.)

28 And when they had ſtripped hym, they put on hym a ſcarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his head, and a reede in his ryght hande: and when they had bowed the knee before hym, they mocked him, ſaying, Hayle kyng of the Iewes.

30 And when they had ſpit vpon him, they tooke the reede, and ſmote hym on the head.

31 And after that they had mocked hym, they tooke the robe of hym, and put his owne rayment on hym, and led hym away to crucifie hym.

Mark.15.21 32 * And as they came out, they founde a man of Cyrene, Simon by name: hym they compelled to beare his croſſe.

Mark.15.22 33 * And when they were come vnto a place called Golgotha, that is to ſay, a place of a ſkull.

34 They gaue hym vineger to drynke, mingled with gall: and when he had taſted thereof, he would not drynke.

Mat.15.24 35 * When they had crucified hym, they parted his garmentes, caſtyng lottes: that it might be fulfylled which was ſpoken by the prophete, * They parted my garments among them, and vppon my veſture dyd they caſt lottes.

Pſal.22.19

36 And ſittyng downe, they watched him there:

37 And ſet vp ouer his head his accuſation written, This is Ieſus the king of the Iewes.

38 Then are there two theeues crucified with hym: one on the right hand, and another on the leaſt.

39 They that paſſed by, reuiled him, waggyng their heades,

40 And ſaying, * Thou that deſtroyeſt the temple, and buyldeſt it in three dayes, ſaue thee ſelfe: If thou be the ſonne of God, come downe from the croſſe.

Iohn.2.19

41 Likewiſe alſo the hygh prieſtes mockyng hym, with the Scribes and elders, ſayde,

42 He ſaued other, hym ſelfe can he not ſaue. If he be the kyng of Iſrael, let him nowe come downe from the croſſe, and we wyll beleeue hym.

43 * He hath truſted in God, let him deliuer hym nowe yf he wyl haue hym: for he

Pſal.22.9

ſayde,

layde, I am the sonne of God.

44 The theeues also which were crucified with hym, cast the same in his teeth.

45 From the sixth houre was there darkenesse ouer all the lande, vnto the ninth houre.

46 And about the ninth houre, Jesus cryed with a loude voyce, saying, Eli, Eli, Lamasabachthani, that is to say, * My God, my God, why hast thou forsaken me?

Psal.22.8

47 Some of them that stoode there, when they heard that, sayde, This man calleth for Elias.

48 And straightway one of them ranne, *and tooke a sponge, and when he had filled it ful of vineger, and put it on a reede, he gaue hym to drynke.

Psal.69.22

49 The rest sayd, Let be, let vs see whether Elias wyl come to saue hym.

50 Jesus, when he had cryed agayne with a loude voyce, yeelded vp the ghost.

51 * And beholde, the vayle of the temple was rent in two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent,

1.Chro.3.14

52 And graues were opened, and many bodies of saintes which slept, arose.

53 And after that they were come out of the graues after his resurrection, came into the holy citie, and appeared vnto many.

54 When the (a) Centurion, and they that were with hym watchyng Jesus, sawe the earthquake, and those thynges that were doone, they feared greatly, saying, Truely this was the sonne of God.

a. A captaine of one hundred men.

55 And many women were there (beholdyng hym a farre of) whiche folowed Jesus from Galilee, ministryng vnto hym.

56 Among whiche was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

The Gospel on Easter euen.

57 *When the euen was come, there came a ryche man from (the citie of) Arimathea, named Joseph, which also hym selfe was Jesus disciple.

Mark.15.42

58 He went to Pilate, and begged the body of Jesus: then Pilate commaunded the body to be deliuered.

59 And when Joseph had taken the body, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe, which he had hewen out in the rocke: and when he had rolled a great stone to the doore of the sepulchre, he departed.

61 And there was Marie Magdalene, and the other Marie, sittyng ouer agaynst the sepulchre.

62 The next day that followed the day of preparyng, the hygh Priestes and Pharisees came together vnto Pilate.

63 Saying, Syr, we remember that this deceyuer sayde whyle he was yet alyue, After three dayes I aryse agayne.

64 Commaunde therefore, that the sepulchre be made sure vntyl the thyrde day: lest his disciples come by night, and steale hym away, and say vnto the people, He is ryssen from the dead: and the last errour shalbe worse then the first.

65 Pilate sayde vnto them, Ye haue the watche, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watche.

The.xxviii.Chapter.

2. The resurrection of Christe.

IN the latter end of the Sabboth day, which dawneth the first (day) of the weeke, came Marie Magdalene, and the other Marie, to see the sepulchre,

Mark.16.1

2 And beholde, there was a great earthquake, for the angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 His countenance was lyke lyghtnyng, and his rayment white as snowe.

4 And for feare of hym the keepers dyd shake, and became as dead men.

5 The angel answeared, and sayd vnto the women, Feare ye not: for I knowe that ye seeke Jesus, which was crucified.

6 He is not here, he is ryssen, as he sayde, Come, see the place where that the Lord was layde,

7 And goe quickly, and tel his disciples that he is ryssen from the dead. And beholde, he goeth before you into Galilee, there shal ye see hym; loe, I haue tolde you.

8 And they departed quickly from the sepulchre with feare, and great ioy, and dyd runne, to bryng his disciples woorde.

9 And as they went to tel his disciples, beholde, Jesus met them, saying, Al hayle. And they came, and held hym by the feete, and woorshypped hym.

10 Then sayd Jesus vnto them, Be not afrayde: goe tel my brethren that they goe into Galilee, and there shal they see me.

11 When they were gone, beholde, some of the watche came into the citie, and shewed vnto the hygh Priestes all the thynges that were doone.

12 And when they were assembled with the elders, and had taken counsel, they gaue large money vnto the souldiers,

13 Saying, Say ye, His disciples came by nyght, and stole hym away while we slept.

14 And if this come to the deputies (eares,) we wyl perswade hym, and make you careles.

15 So they, when they had taken the money, dyd as they were taught. And this saying was noysed among the Jewes, vntyl this day.

16 Then the eleuen disciples went away into Galilee, into a mountayne, where Jesus had appointed them.

17 And when they sawe hym, they woorshypped hym: but some doubted.

18 And Jesus came, and spake vnto them, saying, Al power is geuen vnto me in heauen and in earth.

19 *Goe ye therefore, and teache all nations, baptising them in the name of the father, and of the sonne, and of the holy ghost:

Mark.16.15

20 Teachyng them to obserue al thynges, whatsoeuer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the worlde.

Here endeth the Gospel by Saint Matthæwe.

The fyrst Chapter.

2. The office of Iohn Baptist. 9. The baptisme of Christe, 13. his fa-
sting, 14. and preachyng.



THE begynnyng of the Gospel of Iesu Christe, the sonne of GOD.

2 As it hath been written in the prophetes, * Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Mala.3.1.

3 * A voyce of him that cryeth in the wylderneſſe, Prepare ye the way of the Lorde, and make his pathes straight. Esai.40.3

4 * Iohn was baptising in the wylderneſſe, and preachyng the baptisme of repentance, for the remission of sinnes. Math.3.4

5 * And all the land of Iurie, and they of Hierusalem, went out vnto him, and were all baptised of him in the ryuer of Iordane, confessyng their sinnes. Math.3.5

6 Iohn was clothed with Camels heare, and with a gyrdle of a skinne about his loynes: and he dyd eate * locustes and wylde hony, Leui.11.22.

7 And preached, saying, * He that is stronger then I, commeth after me, whose shoe latchet I am not woorthy to stoupe downe and vnloose. Mal.3.12.

8 I haue baptised you with water: but he shall baptise you with the holy ghost.

9 And it came to passe in those dayes, that Iesus came from Nazareth (a citie) of Galilee, and was baptised of Iohn in Iordane.

10 And assoone as he was come vp out of the water, he sawe heauen open, and the spirite discendyng vpon him like a Doue.

11 And there came a voyce from heauen, Thou art my deare sonne, in whom I am wel pleased.

12 * And immediatly the spirit driueth him into wylderneſſe. Mat.4.1.

13 And he was there in the wylderneſſe fourtie dayes tempted of Satan, and was with the wylde beastes, and the angels ministred vnto him.

14 After that Iohn was deliuered (to prison) * Iesus came into Galilee, preaching the Gospel of the kyngdome of God, Math.4.12

15 And saying, The time is come, and the kyngdome of God is at hand: repent ye, and beleeue the Gospel.

16 * As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, casting nettes into the sea (for they were fyshers.) Math.4.18

17 And Iesus sayd vnto them, Folow me, and I wyll make you to become fishers of men.

18 And straightway they forsooke theyr nettes, and folowed him.

19 And when he had gone a litle further thence, he sawe Iames (the sonne) of Zebedee, and Iohn his brother, which also were in the ship mendyng their nettes.

20 And anone he called them: and they left their father Zebedee in the shyp with the hyred seruantes, and folowed him.

21 And they came into Capernaum, and straightway on the Sabboth dayes, he entred into the synagogue, and taught.

22 * And they were astonyed at his learnyng: for he taught them as one that had authoritie, and not as the Scribes. Mat.7.28.

23 * And there was in their synagogue, a man vexed with an vncleane spirite, and he cryed aloude, Luke.4.32.

24 Saying, Let vs alone, what haue we (to doo) with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, (euen) that holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the vncleane spirite had torne him, and cryed with a loud voyce, he came out of him.

27 And they were all amased, insomuche that they demaunded one of another among themselues, saying, What thing is this? What newe doctrine is this? For with authoritie commaundeth he the foule spirites, and they doo obey him.

28 And immediatly his fame spread abrode throughout all the region rounderyng on Galilee.

29 * And foorthwith, when they were come out of the synagogue, they entred into the house of Simon, and Andrewe, with Iames and Iohn. Math.8.14.

30 But Simons wyues mother lay sicke of a feuer: and anone they tell him of her.

31 And he came and tooke her by the hand, and lyft her vp: and immediatly the feuer forsooke her, and she ministred vnto them.

32 And at euen, when the sunne was downe, they brought vnto him all that were diseased, and them that were vexed with deuils.

33 And all the citie was geathered together at the doore.

34 And he healed many that were sicke of diuers diseases, and cast out many deuils: and suffered not the deuils to speake, because they knewe him.

35 And in the morning very early before day, Iesus when he was risen vp, went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, folowed after him:

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 And he sayd vnto them, Let vs goe into the next townes, that I may preache there also: for therefore am I come.

39 And he preached in their synagogues in all Galilee, and cast the deuils out.

40 * And there came a leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wylt, thou canst make me cleane. Math.2.2.

41 And

41 And Jesus, hauing compassion on him, when he had put foorth his hand, touched him, and sayth vnto him, I will, be thou cleane.

42 And assoone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had geuen him a straite commaundement, he sent him away foorthwith:

44 And sayth vnto him, See thou say nothyng to any man: but geat thee hence, shewe thee selfe to the priest,* and offer for thy clensing those thinges whiche Moses commaunded, for a witnesse vnto them.

Leui.14.4

Math.9.1

45 * But he, assoone as he was departed, began openly to declare many thinges, and to publishe this rumour: insomuch, that Jesus could no more openly enter into the citie, but was without in desart places: and they came to him from euery quarter.

The.ii Chapter.

1. He healeth the man of the paulsie, 14. and calleth Leui the customer.

Mark.9.1

AFter (a fewe) dayes also,* he entred into Capernaum agayne, and it was noysed that he was in the house.

2 And anone many were geathered togeather, (insomuch) that nowe there was no roome to receiue (them,) no not so muche as about the dooze: and he preached the woorde (of the Gospel) vnto them.

3 And they come vnto him, bringyng one sicke of the paulsie, which was borne of foure men.

4 And when they coulde not come nygh vnto him for preasse, they vncouered the roofe (of the house) that he was in: and when they had broken vp the roofe, they do (with cordes) let downe the bedde wherein the sicke of the paulsie lay.

5 When Jesus sawe their fayth, he sayde vnto the sicke of the paulsie, Sonne, thy sinnes be forgeuen thee.

6 But there were certaine of ꝑ Scribes sitting there, and reasonyng in their hartes.

7 Why dooeth he thus speake blaspheme? * Who can forgeue sinnes but GOD onely?

John.14.4.

8 And immediatly, when Jesus perceyued in his spirite that they so reason within themselues, he sayth vnto them, Why reason ye such thinges in your hartes?

9 Whether is it easier to say to the sicke of the paulsie, Thy sinnes be forgeuen thee, or to say, Aryse, take vp thy bed, and walke?

10 But that ye may know that the sonne of man hath power in earth to forgeue sinnes, (he sayth to the sicke of the paulsie,)

11 I say vnto thee, Aryse, and take vp thy bed, and geat thee hence into thyne house.

12 And immediatly he arose, tooke vp the bed, and went foorth before them al, insomuch that they were all amazed, and glorified God, saying, We neuer sawe it on this fashion.

Math.9.9.

13 * And he went agayne by the sea side, and all the people resorted vnto him, and he taught them.

14 And as Jesus passed by, he sawe Leui (the sonne) of Alphee, sitting at the receipt of custome, and sayd vnto him, Folowe me. And he arose, and folowed him.

15 And it came to passe, that when Jesus sate at meate in his house, many publicanes and sinners sate also togeather at meate with Jesus and his Disciples: for there were many, and they folowed him.

16 And when the Scribes and Pharisees sawe him eate with Publicanes and sinners, they sayd vnto his disciples, How is it that he eateth and drinketh with Publicanes and sinners?

17 When Jesus heard (that,) he sayth vnto them, They that be whole, haue no neede of the phisition, but they that are sicke: I came not to call the righteous, but sinners to repentance.

18 * And the disciples of John, and of the Pharisees vsed fast: and they come and say vnto him, Why doo the disciples of John and of the Pharisees fast, but thy disciples fast not?

1.Tim.1.19

19 And Jesus sayde vnto them, Can the chyldren of the bride chamber fast, whyle the bridegrome is with them? As long as they haue the bridegrome with them, they can not fast.

20 But the dayes will come, when the bridegrome shalbe taken away from them, and then shall they fast in those dayes.

21 No man also soweth a peece of newe cloth, vnto an olde garment: otherwayes, his newe peece taketh away (somewhat) from the olde (garment,) and so the rent is made woorse.

22 And no man powreth newe wine into olde vessels, els the new wine dooeth burst the vessels, and the wine runneth out, and the vessels will be marred: But newe wine, must be put into new vessels.

23 * And it came to passe, that he went thorowe the corne feeldes on the Sabboth dayes, and his disciples began by the way to plucke the eares of corne.

Math.12

24 And the Pharisee sayd vnto hym, Beholde, why doo they on the Sabboth dayes that which is not lawfull?

25 And he sayd vnto them, Haue ye neuer read what Dauid dyd, when he had neede, and was an hungred, both he, and they that (were) with him?

1.Reg.21

26 How he went into the house of God in the dayes of Abiathar the hygh priest, and dyd eate the shewe bread,* which is not lawfull to eate but for the priestes, and gaue also to them which were with him?

Exod.25.29

27 And he said vnto them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore is the sonne of man Lorde also of the Sabboth.

The.iii.Chapter.

1. He helpeth the man with his dryed hand, 14. chooseth his apostles.

Math.12

AND * he entred agayne into the Synagogue, and a man was there which had a wythered hand.

2 And they watched him, whether he would heale him on the Sabboth day, that they might accuse him.

3 And

3 And he sayd vnto the man whiche had the wythered hand, Aryse, (and stande) in the middes.

4 And he sayth vnto them, Is it lawfull to doo good on the Sabboth dayes, or to doo euyl? to saue life, or to kyl? But they helde theyr peace.

5 And when he had looked rounde about on them with anger, mournyng for the hardnesse of their hartes, he sayth vnto the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored as whole as the other.

6 And the Pharisees departed, and straighe way gethered a counsell with the Herodians agaynst hym, that they might destroy hym.

7 But Jesus auoyded, with his disciples, to the sea: and a great multitude folowed him from Galilee, and from Jurie,

8 And from Hierusalem, and from Idumea, and (from the region which is) beyonde Jordane, and they that dwelt about Tyre and Sidon, a great multitude, when they hadde heard what thynges he dyd, came vnto hym.

9 And Jesus commaunded his disciples that a shyp should wayte on hym, because of the people, lest they should throng hym.

10 For he had healed many, (insomuche) that they preassed vpon hym for to touch him, as many as had plagues.

11 And the vncleane spirites, when they sawe him, they fell downe before him (at his feete,) and cryed, saying, Thou art the sonne of God.

12 And he straitly charged them, that they should not make hym knowen.

Mar.10.1 13 *And he goeth vp into a mountayne, and calleth vnto him whom he would: and they came vnto hym.

14 And he ordeyned twelue, that they should be with hym, and that he might sende them foorth to preache:

15 And that they might haue power to heale sicknesses, and to cast out deuyls.

16 And he gaue vnto Simon to name Peter.

17 And he called James (the sonne) of Zebedee, and John James brother (and gaue them names, Boanerges, which is to say, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James (the sonne) of Alphee, and Thaddeus, and Simon the Chanaanite,

19 And Judas Iscariot, which also betrayed hym: and they come into an house.

20 And the people commeth togeather agayne, so that they coulde not so much as eate bread.

21 And when al they that belonged vnto hym, heard (of it,) they went out to lay handes vpon hym, for they sayd, He is madde.

Mat.9.34 22 And the Scribes which came downe
Mar.11.24 from Hierusalem, sayde, * He hath Beelzebub,
Luke.11.14 and by the prince of the deuyls, casteth he out deuyls.

23 And when he had called them vnto him, he sayde vnto them in parables, Howe can Satan cast out Satan?

24 And if a realme be diuided agaynst it selfe, that realme can not endure.

25 And if a house be diuided agaynst it selfe, that house can not continue.

26 And if Satan make insurrection agaynst hym selfe, and be diuided, he can not continue, but hath an ende.

27 No man can enter into a strong mans house, and take away his goodes, except he wyll fyrst bynde the strong man, and then wyll spoyle his house.

28 *Verely I say vnto you, Al sinnes shal be forgeuen vnto the chyldren of men, and blasphemies, wherewith so euer they shal blaspheme: Mat.12.31

29 But he that shall blaspheme agaynst the holy ghost, hath neuer forgeuenesse, but is in danger of eternal damnation.

30 *For they sayd, He hath an vncleane spirite. Mat.12.46

31 *There come his mother and his bre- Luke.8.19
thren, and standyng without, sent vnto hym, callyng hym.

32 And the people sate about hym, & sayd vnto hym, Behold, thy mother, and thy brethren, and thy sisterne, seeke for thee without.

33 And he answeared them, saying, Who is my mother, or my brethren?

34 And when he had looked rounde about on them which sate about hym, he sayd, Behold my mother and my brethren.

35 For whosoeuer shal doo the wyl of God, the same is my brother, and my sister, and mother.

The iiii. Chapter.

3. The parable of the Sower. 37. Christ stylleth the tempest of the sea, whiche obeyeth him.

AND *he began agayne to teach by the sea side: and there gathered vnto hym much people, so that he entred into a shyp, and sate in the sea: and al the people was by the sea side on the shore. Mat.13.1

2 And he taught them many thynges by parables, and sayde vnto them in his doctrine,

3 Hearken, Behold, there went out a Sower to sowe:

4 And it fortuned as he sowed, that some fel by the wayes syde: and the foules of the ayre came, and deuoured it vp.

5 Some fel on stonie ground, where it had not much earth: and immediatly it sprang vp, because it had no deapth of earth.

6 But as soone as the Sunne was vp, it caught heate, and because it had no roote, it wythered away.

7 And some fel among thornes, and the thornes grewe vp, and choked it, and it gaue no fruite.

8 And some fel on good ground, and dyd yeelde fruite that sprang vp, and grewe, and brought foorth, some thirtie, and some sixtie, and some an hundred.

9 And he sayd vnto them, He that hath eares to heare, let hym heare.

10 And when he was alone, they that were about hym, with the twelue, asked of hym the parable.

11 And he sayd vnto them, Vnto you it is geuen to knowe the mysterie of the kyngdome of God: but vnto them that are without, all thynges are doone by parables,

12 That

Esai.6.9 12 *That when they see, they may see, and not discerne: and when they heare, they may heare, and not vnderstand, lest at any tyme they should turne, and their sinnes should be forgeuen them.

13 And he sayd vnto them, Knowe ye not this parable? And howe then wyl ye knowe all parables?

14 The Sower soweth the woorde.

15 And they that (receyued seede) by the way side, are those where the woorde is sowen, but when they haue heard, Satan commeth immediatly, and taketh away the woorde that was sowen in their hartes.

16 And likewyse they that receyued seede into the stony grounde, are they, which when they haue heard the woorde, at once receyue it with gladnesse:

17 Yet haue no roote in them selues, and so endure but a tyme: and anone when trouble and persecution aryseth for the woordes sake, immediatly they are offended.

18 And those be they that receyue seede among thornes: and they are such as heare the woorde,

1.Tim.6.17 19 And the cares of this world, *and the deceitfulnesse of ryches, and the lustes of other thynges entryng in, choke the woorde, and it is made vnfruiteful.

20 And they whiche receyued seede into good ground, are such as heare the woorde, and receyue it, so that one corne doeth bring forth thirtie, some sixtie, some an hundred.

Mat.5.15 21 And he sayd vnto them, *Is the candle lyghted to be put vnder a bushel, or vnder the table? and not to be put on a candlestycke?

Mat.10.26 22 *For there is nothyng so priuie that shal not be opened: neyther hath it been so secrete, but that it shal come abrode.

23 If any man haue eares to heare, let hym heare.

Mat.7.2 24 And he sayde vnto them, Take heede what ye heare: *With what measure ye meate, with the same shal it be measured to you agayne: And vnto you that heare, shal more be geuen.

Mat.13.12 and.25.29 25 *For vnto hym that hath, shal it be geuen: and from hym that hath not, shalbe taken away, euen that which he hath.

26 And he sayd, So is the kyngdome of God, euen as if a man should sowe seede in the grounde,

27 And should sleepe, and ryse nyght and day, and the seede should spring and growe vp, he knoweth not howe.

28 For the earth bryngeth foorth fruite of her selfe, first the blade, then the eare, after that the ful corne in the eare.

29 But when the fruite is brought foorth, anone he thrusteth in the sickle, because the haruest is come.

Mat.13.31 30 And he sayd, *Whereunto shal we liken the kyngdome of God? Or with what comparison shal we compare it?

31 It is lyke a grayne of mustarde seede: which when it is sowen in the earth, is lesse then al seedes that be in the earth:

32 And when it is sowen, it groweth vp, and is greater then al herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadowe of it.

33 *And with many such parables preached he the woorde vnto them, as they were able to heare it. Mat.13.34

34 But without parable spake he not vnto them, but when they were alone, he expounded al thynges to his disciples.

35 *And the same day when the euen was come, he sayth vnto them, Let vs passe ouer vnto the other (side.) Mat.8.23

36 And they left the people, and tooke him, euen as he was in the ship, and there were also with hym other litle shyppes.

37 And there arose a great storme of wind, and the waues dasshed into the shyp, so that it was nowe ful.

38 And he was in the sterne a sleepe on a pyllowe: and they awake him, and say vnto hym, Maister, carest thou not that we perishe?

39 And he arose, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl: and the wynde ceassed, and there followed a great calme.

40 And he sayd vnto them, Why are ye fearefull? Howe is it that ye haue no fayth?

41 And they feared exceedingly, and sayd one to another, Who is this? that both the wynde and the sea obey hym.

The.v.Chapter.

1. Christe delyuereth the possessed from the vncleane spirite, 25. the woman from the bloodie issue.

AND *they came ouer to the other (side) of the sea, into the countrey of the Gadarenes. Mat.8.28

2 And when he was come out of the shyp, immediatly there met hym from among the tombes, a man (possessed) of an vncleane spirite,

3 Whiche had his abydyng among the tombes, and no man coulde binde hym, no not with chaynes:

4 Because that he had been often bounde with fetters and chaynes, and the chaynes had ben plucked a sunder by hym, and the fetters broken in peeces: neyther could any man tame hym.

5 And alwayes, nyght and day, he was in the mountaynes, and in the tombes, crying, and al to cutting him selfe with stones.

6 But when he had spied Jesus a farre of, he ranne, and woorshipped hym:

7 And cryed with a loude voyce, and sayd, What haue I to doo with thee, Jesus thou sonne of the most highest God? I require thee in the name of God, that thou torment me not.

8 (For he sayde vnto hym, Come out of the man, thou foule spirite.)

9 And he asked hym, What is thy name? And he answeared, saying, My name is Legion: for we are many.

10 And he prayed hym instantly that he would not sende them away out of the countrey.

11 But there was there nigh vnto the mountaynes, a great heard of swine, feedyng.

12 And al the deuyls besought hym, saying, Sende vs into the swyne: that we may enter into them.

13 And anone Jesus gaue them leaue. And the

the vncleane spirites went out, and entred into the swine, and the heard ranne headlong into the sea (they were about two thousande) and were choked in the sea.

14 And the swyneheardes fledde, and tolde it in the citie, and in the countrey. And they went out for to see what was doone:

15 And they come to Jesus, and see hym that was vexed with the feende, and had the legion, sitting, and clothed, and in his ryght mynde: and they were afrayde.

16 And they that sawe(it,) tolde them how it came to passe to him that was possessed with the deuyl, and also of the swyne.

17 And they began to pray him to depart out of their coastes.

18 And when he was come into the shyp, he that had ben possessed with the deuyl, prayed hym that he myght be with hym.

19 Howebeit, Jesus suffered hym not, but sayth vnto hym, Goe home to thy freends, and shewe them howe great thynges the Lorde hath doone for thee, and had compassion on thee.

20 And he departed, and began to publish in Decapolis, howe great thinges Jesus had done for hym: and al men dyd marueile.

21 And when Jesus was come ouer againe by shyp vnto the other (syde,) muche people gathered vnto hym, and he was nygh vnto the sea.

Mat.9.18. 22 *And beholde, there commeth one of the rulers of the synagogue, Jairus by name: and when he sawe hym, he fell downe at his feete,

23 And besought him greatly, saying, My young daughter lyeth at poynt of death, (I pray thee) come and lay thy handes on her, that she may be safe, and she shal lyue.

24 And (Jesus) went with him, and muche people followed hym, and thronged hym.

25 And there was a certayne woman, whiche had been diseased with an issue of blood twelue yeeres,

26 And had suffered many thinges, of many Phisitions, and had spent all that she had, and felt none amendement at all, but rather the worse.

27 When she had heard of Jesus, she came in the preasse behind hym, and touched his garment.

28 For she sayde, If I may but touche his clothes, I shalbe whole.

29 And straightway the fountayne of her blood was dryed vp: and she felt in her body that she was healed of the plague.

30 And Jesus immediately knowyng in him selfe that vertue proceeded from him, turned hym about in the preasse, and sayde, Who touched my clothes?

31 And his disciples sayd vnto him, Thou seest the people thrust thee, and askest thou, Who dyd touche me?

32 And he looked rounde about, for to see her that had done this thyng.

33 But the woman fearing and trembling, knowing what was done within her, came and fell downe before hym, and tolde hym all the trueth.

34 And he sayde vnto her, Daughter, thy fayth hath saued thee, goe in peace, & be whole of thy plague.

35 Whyle he yet spake, there came from the ruler of the synagogues (house,) certayne whiche sayd, Thy daughter is dead, why diseasest thou the maister any further.

36 As soone as Jesus heard the word that was spoken, he sayth vnto the ruler of the synagogue, Be not afrayde, onely beleeue.

37 And he suffered no man to folowe him, saue Peter, and James, and John the brother of James.

38 And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that weape and wayled greatly.

39 And when he was come in, he sayth vnto them, Why make ye this adoo, and weepe? the Damsel is not dead, but sleepeth.

40 And they laughed hym to scorne: but he, after that he had put them all out, taketh the father and the mother of the Damsel, & them that were with hym, and entreth in where the Damsel lay.

41 And when he had taken the Damsel by the hand, he sayth vnto her, (Talitha cumi,) whiche is, being interpreted, Damsel (I say vnto thee) aryse.

42 And straightway the Damsel arose, and walked, for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straightly that no man should knowe of it: and commaunded to geue her meate.

The. vi. Chapter.

Of Christes doyinges and estimation in his owne countrey.

AND he departed thence, and came into his owne countrey, and his disciples folowe hym. Mat. 13.54.

2 And when the Sabboth day was come, he began to teache in the synagogue: And many hearyng him, were astonied, saying, From whence hath he these thinges? And what wysedome is this that is geuen vnto hym, and suche myghtie woorkes that are wrought by his handes.

3 Is not this the Carpender, Maries sonne, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with vs? And they were offended at hym.

4 Jesus sayde vnto them, *A prophete is not without honour, but in his owne countrey, and among his owne kynne, and in his owne house. John.4.44.

5 And he could there do no mightie woorke, but layde his handes vpon a fewe sicke folke, and healed (them:)

6 And he marueled because of their vnbeleefe. *And he went about by the villages that lay on euery side, teachyng. Math.9.35.

7 *And he calleth the twelue, and began to sende them foorth, two and two, and gaue them power agaynst vncleane spirites, Math. 10.1.

8 And commaunded them that they should take nothyng in their iourney, saue a staffe. onely: ny scrippe, no bread, no money in their purse:

9 But shoulde be shood with *sandales: and that they shoulde not put on two coates. Acte.12.8.

10 And he sayde vnto them, Wheresoeuer ye enter into an house, there abide tyl ye de-

part thence.

Mat.10.14. Luc.13.51. 11 *And who so euer shal not receyue you, nor heare you, when ye depart thence, * shake of the dust that is vnder your feete, for a wytnesse against them: I say verely vnto you, it shalbe easier for the Sodomites and the Gomorrheans in the day of Iudgement, then for that citie.

12 And they went out, and preached, that men shoulde repent.

Iam.5.14. 13 And they cast out many deuylles, * and annoynted many that were sicke with oyle, and healed them.

Mat.14.1. 14 * And king Herode hearde (of him, for his name was spread abrode:) and he sayd that Iohn Baptist was risen from the dead, and therefore myghtie woorkes doo shewe foorth them selues in hym.

15 Other sayde, that it is Elias. Some sayd, That it is a prophete, or as one of the prophetes.

Luke.3.19. 16 * But when Herode had heard of him, he sayd, It is Iohn, whom I beheaded, he is risen from death.

17 For Herode hym selfe had sent foorth * and layd handes vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wyfe, because he had married her.

* his seruantes.

Luk.18.16. 18 For Iohn sayd vnto Herode, * It is not lawful for thee to haue thy brothers wyfe.

19 Therfore Herodias laid waite for him, and would haue killed him, but he coulde not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he hearde him, he dyd many thynges, and heard him gladly.

21 And when a conuenient day was come, that Herode on his byrth day made a supper to the lordes, high captaines, and cheefe estates of Galilee:

22 And when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at boorde also, the king sayd vnto the Damsel, Aske of me whatsoeuer thou wylt, and I wyl geue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kingdome.

24 And she went foorth, and saide vnto her mother, What shall I aske: She sayde, Iohn Baptistes head.

25 And she came in strayghtway with haste vnto the kyng, and asked, saying, I wyll that thou geue me by and by in a charger, the head of Iohn Baptist.

26 And the kyng was exceedyng sorye, (howbeit) for his othes sake, and for their sakes whiche sate at supper also, he woulde not cast her of.

27 And immediatly the king sent the hangman, and commaunded his head to be broughe in, and he went and beheaded hym in the prison,

28 And brought his head in a charger, and gaue it to the Damsel, and the Damsel gaue it to her mother.

29 And when his disciples heard (of it) they came and tooke vp his body, and layd it in a tombe,

Luke.9.10. 30 And the apostles gather them selues together vnto Iesus, and told him al thinges, both what they had doone, and what they had taught.

31 And he sayde vnto them, Come ye alone out of the way into the wildernesse, and rest a whyle. For there are many commers and goers, and they had no leysure so much as to eate.

Mat.14.13. 32 *And they departed by shippe out of the way into a desart place.

33 And the people spied them when they departed, and many knewe hym: & ran a foote thyther out of al cities, and came thither before them, and came together vnto hym.

Mat.9.36. Luke.9.11. 34 * And Iesus, when he came out, sawe much people, and had compassion on them, because they were like sheepe hauing no shepeheard: * And he began to teache them many thinges.

Mat.14.15. 35 *And when the day was now far spent, his disciples came vnto hym, saying, This is a desart place, and now the tyme is farre passed:

36 Let them depart, that they may goe into the countrey round about, and into the villages, and buy them bread: for they haue nothyng to eate.

37 He answeared, & said vnto them, Geue ye them to eate. And they say vnto him, (shall we) goe and buye two hundred peniworth of bread, and geue them to eate?

38 He sayth vnto them. How many loaues haue ye? goe and looke. * And when they had searched, they say, Fiue, and two fishes.

Mat.14.19. 39 And he commaunded them to make them al to syt downe by companies vppon the greene grasse.

40 And they sate downe, here a rowe, and there a rowe, (by) hundredes, and (by) fifties.

41 And when he had taken the fiue loaues, and the two fishes, and looked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fyshes diuided he among them al.

42 And they all dyd eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragmentes, and of the fyshes.

44 And they that did eate the loaues, were about fiue thousande men.

45 And strayghtway he constrayned his disciples to goe into the shyp, and to goe ouer the sea before vnto Bethsaida, whyle he should sende away the people.

46 And when he had sent them away, he departed into a mountayne to pray.

Mat.14.24. 47 * And when euen was come, the shyp was in the myddest of the sea, and he alone on the lande.

48 And he sawe them troubled in rowing (for the wynde was contrarie vnto them:) and about the fourth watche of the nyght he commeth vnto them, walkyng vppon the sea, and woulde haue passed by them.

49 But when they sawe him walking vpon the sea, they supposed it had been a spirite, and cryed out.

50 (For they all sawe him, and were troubled:) and anone he talked with them, and sayth vnto them, Be of good cheare, It is I, be not afrayde.

51 And he went vp vnto them into the shyp,

shyp, and the wynde ceassed, and they were sore amazed in them selues beyond measure, and marueyled.

52 For they vnderstood not (what was doone) of the loaues, because their hart was hardened.

Mat.14.34 53 *And when they had passed ouer, they came into the lande of Genezareth, and drue vp into the hauen.

54 And when they were come out of the shyp, straightway they knewe hym,

55 And ranne foorth throughout all the region rounde about, and beganne to carrye about in beddes, those that were sicke, thither where they hearde that he was.

56 And whither soeuer he entred, into villages, or cities, or fieldes, they layde the sicke folkes in the streetes, and prayed hym that they myght touche and it were but the hemme of his garment: and as many as touched it, were made whole.

The. vii. Chapter.

2. The Pharisees finde fault at the disciples eatyng of meate with vnwashen handes. 32. The healyng of the deafe and dumbe.

AND* the Pharisees come togeather vnto hym, and certeyne of the Scribes, which came from Hierusalem.

Mat.15.2.

2 And when they sawe some of his disciples eate bread with defyled (that is to say, with vnwashed handes) they found faulte.

3 For the Pharisees, and al the Iewes, except they washe their handes oft, eate not, obseruing the tradition of the elders.

4 And (when they) come from the market, except they washe, they eate not. And many other thynges there be, which they haue taken vppon them to obserue, (as) the washing of cuppes and pottes, of brasen vessels, and tables.

5 Then asked hym the Pharisees and Scribes, Why walke not thy disciples accordyng to the tradition of the elders, but eate bread with vnwashen handes?

6 He answeared and sayde vnto them, Surely Esaias hath prophesied wel of you hypocrites, as it is written, 'This people honoureth me with their lippes, but their hart is farre from me.

Esa.29.13.

7 Howbeit in vaine doo they woorshyp me, teachyng doctrines, the commaundements of men.

8 For, the commaundement of God being layde apart, ye obserue the tradition of men, as the washyng of pottes and cuppes: and many other suche like thynges ye doo.

9 And he sayde vnto them, Full well ye cast aside the commaundement of God, that ye may keepe your owne tradition.

Exo.20.12 Exo.21.1. 10 For Moses sayde, 'Honour thy father and thy mother: *and who so curseth father or mother, let hym dye the death.

11 But ye say, yf a man shal say to his father or his mother, Corban (that is, by the gyft) that (is offered) of me, thou shalt be holpen;

12 And so ye suffer hym no more to doo ought for his father or his mother,

13 Makyng the worde of God of none effect through your tradition, which ye haue ordeyned: And many suche thinges doo ye.

Exo.20.12

14 'And when he had called al the people vnto hym, he sayde vnto them, Hearken vnto me euery one of you, and vnderstande.

15 There is nothyng without a man that can defile hym, when it entreth into hym: but the thynges which proceede out of a man, those are they that defile the man.

16 If any man hath eares to heare, let hym heare.

17 And when he came into the house, away from the people, his disciples asked hym of the similitude.

18 And he sayth vnto them, Are ye also so without vnderstandyng? Doo ye not perceyue that whatsoeuer thyng from without entreth into the man, it can not defyle hym,

19 Because it entreth not into his hart, but into the belly, & goeth out into the draught, purgyng al the meates?

20 And he sayd, That which commeth out of the man defyleth the man.

21 For from within, euen out of the hart of men, proceede euyll thoughtes, adulteries, fornications, murders,

Gene.9.5.

22 Thefte, couetousnesse, wickednesse, deceyte, wantonnesse, a wicked eye, blasphemie, pryde, foolyshnesse:

23 *Al these euyl thyngs come from within, and defyle the man.

Mat. 15. 20.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would that no man shoulde haue knowen, but he coulde not be hyd.

25 For a certayne woman, whose young daughter had an vncleane spirite, when she had hearde of hym, came and fell at his feete.

26 The woman was a Greeke, out of the nation of Syrophenissa: and she besought hym that he woulde cast out the deuyll from her daughter.

27 But Iesus sayde vnto her, Let the chyldren first be fed, for it is not meete to take the chyldrens bread, and to cast it vnto the lytle dogges.

28 She answeard, and sayd vnto hym, Yes lorde, for the litle dogges also eate vnder the table of the chyldrens crumbes.

29 And he sayd vnto her, For this saying, goe thy way, the deuyll is gone out of thy daughter.

30 And when she was come home to her house, she founde that the deuyl was departed, and her daughter lying on a bed.

31 And when he had departed agayne from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, through the myddes of the coastes of Decapolis.

The Gospel on the. xii. sunday after Trinitie.

32 And they bring vnto him one that was deafe, and had an impediment in his speache: and they pray hym to put his handes vppon hym.

33 And when he had taken him aside from the people, he put his fingers into his eares, and when he had spit, touched his tongue.

34 And when he had looked vp to heauen, he sighed, and said vnto him, Ephphata, that is to say, Be thou opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake playne.

Esa.35.10

36 And he commaunded them that they

shoulde tell no man: but the more he commaunded them, so muche the more a great deale they published it,

37 And were beyond measure astonied, saying, He hath done all thinges wel: he hath made both the deafe to heare, and the dumbe to speake.

The viii. Chapter.

2. The myracle of the seuen loaues. 34. Howe we shoulde folowe Christe.

The Gospel on the. vii. sunday after Trinitie.

IN those dayes * the company beyng very great, and hauing nothyng to eate, when Iesus had called his disciples vnto hym, he sayth vnto them,

Mat. 15. 32

2 I haue compassion on the people, because they haue nowe been with me three dayes, and haue nothyng to eate:

3 And yf I sende them away fastyng to their owne houses, they shal faynt by the way: for diuers of them come from farre.

4 And his disciples answeared hym, From whence can a man satisfie these men with bread here in the wyldernesse?

5 And he asked them, Howe many loaues haue ye? They sayde, Seuen.

6 And he commaunded the people to syt downe on the ground: and he tooke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them: and they dyd set them before the people.

7 And they had a fewe smal fishes: and when he had blessed, he commaunded to set them also before them.

8 So they dyd eate, and were suffised: and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: And he sent them away.

10 *And anone, when he had entred into a ship with his disciples, he came into the partes of Dalmanutha.

Mat. 15. 39

11 *And the Pharisees came forth, & began to dispute with hym, seeking of hym a signe from heauen, tempting him.

Math. 16. 1

12 And when he had sighed deepely in his spirite, he saith, Why do this generation seeke a signe? Verely I say vnto you, There shall no signe be geuen vnto this generation.

Mat. 16. 4.

13 *And when he had left them, and entred into the ship agayne, he departed ouer the water.

14 *And they had forgotten to take bread (with them,) neyther had they in the shippe with them more then one loafe.

Mat. 16. 5.

15 And he charged them, saying, * Take heede, beware of the leauen of the Pharisees, and the leauen of Herode.

Mat. 16. 6.

16 And they reasoned among them selues, saying, We haue no bread.

17 And when Iesus knewe (it,) he sayth vnto them, Why reason ye, because ye haue no bread? Perceyue ye not yet, neyther vnderstande? haue ye your hart yet hardened?

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Doo ye not remember?

19 *When I brake the fiue loaues among fiue thousand (men,) howe many baskets ful of broken meate tooke ye vp? They say vnto him, Twelue.

John. 6. 11.

20 When I brake the seuen among foure thousand, howe many baskets of the leauinges of the broken meate tooke ye vp? They sayd, Seuen.

21 And he sayde vnto them, Howe happeneth it that ye doo not vnderstande?

22 And he commeth to Bethsaida, and they bryng a blynde man vnto hym, and desyred hym to touche hym:

23 And when he had caught the blynde by the hande, he led hym out of the towne: and when he had spit in his eyes, & put his handes vpon hym, he asked hym yf he sawe ought.

24 And he looked vp, and sayd, I see men: for I perceiue them walke as (they were) trees.

25 After that he put his handes agayne vpon his eyes, and made hym see: and he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neyther goe into the village, nor tel it to any in the village.

27 * And Iesus went out, and his disciples, into the villages that long to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom do men say that I am?

Math. 16. 13

28 And they answeared, John Baptist, and some say, Elias: Agayne, some (say) that thou art one of the prophetes.

29 And he sayde vnto them, But whom say ye that I am? Peter answereth, and sayth vnto hym, Thou art very Christ.

30 And he charged them that they shoulde tel no man.

31 And he began to teache them that the sonne of man must suffer many thyngs, and be reproued of the elders, and of the high priestes and scribes, and be kylled, and after three dayes ryse agayne.

32 And he spake that saying openly, and Peter tooke hym aside, and began to rebuke hym.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Goe after me Satan: for thou sauourest not the thynges that (be) of GOD, but the thynges that be of men.

34 And when he had called the people vnto hym, with his disciples also, he sayde vnto them, * Who so euer wyl come after me, let hym forsake hym selfe, and take vp his crosse, and folowe me.

Math. 10. 38

35 * For who so euer wyll saue his lyfe, shal loose it: but whosoeuer shal loose his lyfe for my sake and the Gospels, the same shall saue it.

Mat. 10. 39

36 For what shal it profite a man, yf he shall win all the worlde, and loose his owne soule?

37 Or what shall a man geue, for a raunsome of his soule?

38 * Who so euer therefore shalbe ashamed of me, and of my woordes, in this adulterous and sinful generation, of hym also shall the sonne of man be ashamed, when he cometh in the glory of his father, with the holy angels.

Math. 10. 33

The. ix. Chapter.

2. The transfiguration of Christ. 49. Of seasoning with salt.

1 And

Mat.16.28. AND he sayd to them, *Verely I say vnto you, that there be some of them that stand here, whiche shal in no wyse taste of death, tyl they haue seene the kyngdome of God come with power.

2 And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an hygh mountayne out of the way alone: and he was transfigured before them.

Mat.17.1. 3 *And his raiment did shine, (and became) very whyte, euen as snowe: so as no Fuller vpon the earth can whyte them.

4 And there appeared vnto them Elias with Moses: and they were talkyng with Iesus.

5 And Peter answeared, and sayth to Iesus, Maister, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wyst not what he shoulde say: for they were sore afrayde.

7 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, This is my beloued sonne: heare hym.

8 And sodaynely when they had looked rounde about, they sawe no man, more then Iesus only with them selues.

Mat.17.9. 9 *And as they came downe from the hil, he charged them that they shoulde tell no man those thynges that they had seene, tyl the sonne of man was ryssen from the dead.

10 And they kept that saying with them, and demaunded one of an other, what the ryssing from the dead shoulde meane.

Mala.4.5. 11 And they asked hym, saying, Why then say the scribes that Elias *must first come?

12 He answeared, and sayde vnto them, Elias verely when he commeth fyrst, restoreth all thynges: and the sonne of man, *as it is wrytten of hym, shal suffer many thynges, and be set at nought.

Esai.53.4. 13 But I say vnto you, that Elias is come, and they haue doone vnto hym what so euer they would, as it is wrytten of hym.

Mat.17.14. 14 *And when he came to his disciples, he sawe much people about them, and the scribes disputyng with them.

15 And straygbtway all the people, when they beheld hym, were greatly amazed, and runnyng to hym, saluted hym.

*some read, with them. 16 And he asked the scribes, What dispute ye *among your selues?

17 And one of the company answeared, and sayde, Maister, I haue brought vnto thee my sonne, which hath a dumbe spirite:

18 And whersoeuer he taketh him, he teareth him, and (he) fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they shoulde cast hym out, and they coulde not.

19 He answereth him, and sayth, O faythlesse nation, howe long shall I be with you, howe long shal I suffer you? Bryng him vnto me.

20 And they brought hym vnto hym: and when he sawe him, straightway the spirite tare hym, and when he fel downe on the ground, he wallowed, foming.

21 And he asked his father, Howe long is it ago since this came vnto hym? And he sayd, Of a chylde.

22 And oft tymes it hath cast hym into the fyre, and into the waters, to destroy hym: but yf thou canst doo any thing, haue mercy on vs, and helpe vs.

23 Iesus sayde vnto hym, This thing if thou canst beleeue, all thynges are possible to hym that beleeueth.

24 And straygbtway, when the father of the chyld had cryed with teares, he sayd, Lord, I beleeue, helpe thou mine vnbeleefe.

25 When Iesus sawe that the people came runnyng together, he rebuked the foule spirite, saying vnto hym, Thou dumbe and deafe spirite, I charge thee come out of hym, and enter no more into hym.

26 And (the spirite) when he had cryed, and rent hym sore, came out of hym, and he was as one that had been dead, insomuche that many sayde, He is dead.

27 But Iesus, when he had caught him by the hande, lifted him vp: and he arose.

28 And when he was come into the house, his disciples asked hym secretely, Why coulde not we cast hym out?

29 And he sayde vnto them, This kynde *can come forth by nothing, but by prayer and fastyng. * Of deuyls.

Mat.17.22. 30 *And after they departed thence, they tooke their iourney through Galilee, and he woulde not that any man shoulde knowe (it.)

31 For he taught his disciples, and sayde vnto them, The sonne of man is delyuered into the handes of men, and they shall kyll hym, and after that he is kylled, he shall ryse the thyrde day.

32 But they vnderstoode not that saying, and were afrayde to aske hym.

Mat.18.1. 33 *And he came to Capernaum: & when he was come into the house, he asked hym, What was it that ye disputed among your selues by the way?

34 And they helde their peace: For by the way they had reasoned among them selues, who (shoulde be) the cheefest.

35 And when he was set downe, he called the twelue and sayth vnto them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto al.

36 And when he had taken a young chyld, he set hym in the myddest of them: and when he had taken hym in his armes, he sayd vnto them,

37 Who so euer shall receyue any suche a young chylde in my name, receyueth me: and whosoeuer shal receyue me, receyueth not me, but hym that sent me.

Luk.9.49. 38 *Iohn answeared hym, saying, Maister, we sawe one castyng out deuyles in thy name, and he followeth not vs, and we forbade hym, because he followeth vs not.

1.Cor.12.3. 39 But Iesus sayd, *Forbyd hym not, for there is no man, whiche if he doo a miracle in my name, can lyghtly speake euyl of me.

40 For he that is not agaynst vs, is on our part.

Mat.10.42. 41 *Who so euer shall in my name geue you a cup of colde water to drinke, because ye belong to Christe: Verely I say vnto you, he shal not loose his rewarde.

Mat.18.6. 42 *And whosoeuer shall offende one of

these lytle ones that beleeue in me, it is better for him if a millstone were hanged about his necke, and he were cast into the sea.

Math.5. 29. 43 *And yf thy hand offende thee, cut it of: It is better for thee to enter into lyfe, maymed, then hauing two handes to goe into hell, into fyre that neuer shalbe quenched:

Esai.66.24. 44 *Where their worme dyeth not, and the fyre is not quenched.

45 And yf thy foote offende thee, cut it of: it is better for thee, to enter halt into lyfe, then hauing thy two feete, to be cast into hell, into fyre that neuer shalbe quenched.

46 Where their worme dyeth not, and the fyre is not quenched.

47 And if thine eye offende thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be cast into hel fyre:

48 Where their worme dyeth not, and the fyre is not quenched.

49 For euery man shalbe salted with fyre, and *euery sacrifice shalbe seasoned with salt.

Leui.2.23.

50 Salt is good, but if the salt be vnsauery, with what thyng shall you season it? Haue ye salt in your selues, and haue peace among your selues one with another.

The.x. Chapter.

1. Of diuorcement. 7. A riche man questioned howe he should enherite eternal lyfe.

AND *when he rose from thence, he commeth into the coastes of Iurie, through (the region that is) beyonde Iordan: and the people resorte vnto hym afreshe, and as he was woont, he taught them agayne.

Mat. 19.1.

2 And the Pharisees came, and asked him, Is it lawfull for a man to put away his wyfe? tempting hym.

3 And he answeared, and sayde vnto them, What dyd Moses commaund you to doo?

4 And they sayde, *Moses suffered to write a booke of diuorcement, and to put her away.

Deu.24.2.

5 And Iesus answeared, and sayde vnto them, For the hardnesse of your harte he wrote this precept vnto you.

6 But from the beginning of the creation *God made them male and female,

Gene.1.27.

7 *(And sayde,) for this cause shall a man leaue his father and mother, and byde by his wyfe.

Gene.2.24.

8 And they twayne shalbe one fleshe: so then are they no more twayne, but one fleshe.

9 *Therefore, what God hath coupled togeather, let not man seperate.

1.Co.6.10.

10 And in the house his disciples asked him agayne of the same matter.

11 And he sayth vnto them, *Whosoeuer shall put away his wyfe, and marrie another, committeth adulterie agaynst her.

Mat.5. 32.

12 And if a woman shal put away her husband, and be marryed to another, she committeth adulterie,

13 *And they brought young children to hym, that he shoulde touche them: and his disciples rebuked those that brought them.

Mat. 19.13.

14 But when Iesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbyd them not: for to suche belongeth the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a young chylde, he shal in no wyse enter therein.

16 And when he had taken them vp in his armes, putting his handes vpon them, he blessed them.

17 And when he was gone foorth into the way, *there came one running, and kneeled to hym, and asked him, Good maister, what shall I doo that I may enherite eternal lyfe?

Mat.19. 16.

18 Iesus sayd vnto hym, Why callest thou me good? There is no man good but one, (which is) God.

19 Thou knowest the commaundementes, Doo not commit adulterie, *Doo not kyl, Doo not steale, Doo not beare false witnesse, Defraude (no man,) Honour thy father and mother.

20 He answeared, and sayde vnto hym, Maister, all these haue I obserued from my youth.

21 Iesus behelde hym, and loued hym, and sayde vnto hym, One thyng thou lackest: Goe thy way, sel whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come followe me, when thou hast taken vp the crosse.

22 But he was discomfyted because of that saying, and went away mournyng: for he had great possessions.

23 And when Iesus had looked rounde about, he sayth vnto his disciples, Howe hardly shal they that haue ryches, enter into the kingdome of God?

24 And the disciples were astonied at his woordes. But Iesus answeared agayne, and sayth vnto them, Children, howe hard is it for them that trust in ryches, to enter into the kingdome of God?

25 It is easier for a Camel to goe through the eye of a needle, then for the ryche to enter into the kingdome of God.

26 And they were astonied out of measure, saying among them selues, Who then can be saued?

27 Iesus, when he had looked vpon them, sayth, With men it is vnpossible, but not with God: for with God all thynges are possible.

28 And Peter began to say vnto hym, Loe, *we haue forsaken al, and haue followed thee.

Mat. 19.27

29 Iesus answeared, and sayde, Verely I say vnto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my sake and the Gospels,

30 But he shal receyue an hundred folde nowe at this present, houses, and brethren, and systers, and mothers, and children, and landes, with persecutions, and in the worlde to come eternal lyfe.

31 *But many that are fyrst, shalbe last: and the last fyrst.

Mat.19.30

32 *And they were in the way goyng vp to Hierusalem: and Iesus went before them, and they were amazed, and as they followed, were afrayde: and when he had agayne taken with him the twelue, he began to tell them what

Mat.20.17

what thynges shoulde happen vnto hym,
33 (Saying,) Behold, we goe vp to Hierusalem, and the sonne of man shalbe deliuered vnto the high priestes, and vnto the Scribes: and they shal condemne hym to death, and shal deliuer hym to the Gentiles.
34 And they shal mocke hym, and scourge hym, and spit vpon hym, and kyl hym: and the thirde day he shal aryse.
35 *And Iames and Iohn the sonnes of Zebedee came vnto hym, saying, Maister, we Mat.20.20. wil that thou shouldest do for vs whatsoeuer we shal desyre.
36 He sayde vnto them, What wyl ye that I shoulde do for you?
37 They sayde vnto hym, Graunt vnto vs that we may syt, one on thy ryght hand, and the other on thy leaft hand in thy glory.
38 But Iesus sayde vnto them, Ye wote not what ye aske: Can ye drinke of the cup that I drinke of? and be baptised with the baptisme that I am baptised with?
39 And they sayde vnto hym, That we can. Iesus sayd vnto them, Ye shal in deede drinke of the cup that I drinke of, and with the baptisme that I am baptised withal, shall ye be baptised:
40 But to syt on my ryght hand, and on my leaft hand, is not myne to geue, but (it shalbe geuen) vnto them for whom it is prepared.
41 And when the other tenne heard it, they began to disdayne at Iames and Iohn.
42 But Iesus, when he had called them to hym, sayth vnto them, *Ye knowe that they Luk.22.25. whiche seeme to beare rule among the Gentiles, raigne as Lordes ouer them: and they that be greate among them, exercise auctoritie vpon them.
43 But so shal it not be among you: but who so euer of you wyl be great among you, shalbe your minister
44 And who so euer of you wyl be the chiefest, shalbe seruaunt of al.
45 For the sonne of man also came not to be ministred vnto, but to minister, and to geue his lyfe a ransome for many.
Mat.20.29. 46 *And they came to Iericho: and as he Luk.18.35. went out of the citie of Iericho with his disciples, and a greate number of people, blind Bartimeus, the sonne of Timeus, sat by the bygh wayes side, begging.
47 And when he heard that it was Iesus of Nazareth, he began to crye, and say, Iesus thou sonne of Dauid, haue mercie on me.
48 And many rebuked him, that he should holde his peace: but he cryed the more a great deale, Thou sonne of Dauid, haue mercie on me.
49 And Iesus stood styl, and commaunded hym to be called, and they cal the blinde, saying vnto hym, Be of good comfort, ryse, he calleth thee.
50 And when he had throwen away his cloke, he rose, and came to Iesus.
51 And Iesus answeared, and sayde vnto hym, What wylt thou that I doo vnto thee? The blynd sayd vnto hym, Maister, that I myght see.
52 *Iesus said vnto him, Goe thy way, thy Mat.9.22. fayth hath saued thee. And immediatly he receiued his sight, & followed Iesus in the way.

The.xi.Chapter.

11. Christ rydeth to Hierusalem, 23. The Pharisees aske Christ of his auctoritie.

AND when they came nygh to Hierusalem, vnto Bethphage and Bethanie, at the mount of Olines, he sendeth foorth two of his disciples, Mat.21.1.
2 And sayth vnto them, Goe your way into the towne that is ouer agaynst you, and as soone as ye be entred into it, ye shall finde a Colt tyed, whereon neuer man sate, loose hym, and bryng hym hyther.
3 And yf any man say vnto you, Why doo ye so? Say ye that the Lord hath neede of him: and strayghtway he wyl sende hym hyther.
4 And they went their way, and found the Colt tyed by the dooze without, in a place where two wayes met: and they loose hym.
5 And syners of them that stood there, said vnto them, What doo ye loosing the Colt?
6 And they sayde vnto them euen as Iesus had commaunded: and they let them goe.
7 * And they brought the Colt to Iesus, John.12.14. and cast their garmentes on hym, and he sate vpon hym.
8 And many spread their garments in the way: other cut downe braunches of the trees, and strawed them in the way.
9 And they that went before, & they that followed, cryed, saying, (Hosanna,) blessed is he that commeth in the name of the Lorde.
10 Blessed be the kyngdome that commeth in the name of hym that is Lorde of our father Dauid, * (Hosanna) in the hyghest. * or, O thou which art.
11 * And Iesus entred into Hierusalem, Mat.21.10. and into the temple, and when he had looked rounde about vppon all thynges, and nowe the euen tyde was come, he went out vnto Bethanie with the twelue.
12 And on the morrowe, when they were Mat.21.18. come from Bethanie, he hungred.
13 And when he had spied a figge tree a farre of, hauing leaues, he came (to see) yf he myght finde any thyng thereon: and when he came to it, he founde nothyng but leaues, for the tyme of figges was not yet.
14 And Iesus answeared, and sayde vnto the figge tree, Neuer man eate fruite of thee hereafter wyde the worlde standeth. And his disciples heard (it.)
15 And they come to Hierusalem, & when Iesus went into the temple, he began to cast out them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that sold Doues,
16 And would not suffer that any man shoulde carry any stuffe through the temple.
17 And he taught, saying vnto them, *Is Esai.56.7. it not written, My house shalbe called the house of prayer vnto al nations? *but ye haue Iere.7.11. made it a denne of theeues.
18 And the scribes and high priests heard (it,) and sought howe they myght destroy him: for they feared hym, because all the people was astonied at his doctrine.
19 And when euen was come, Iesus went out of the citie.
20 *And in the morning as they passed Mat.21.19. by, they sawe the figge tree dryed vp from the roote.

Cliii 21 And

21 And Peter hauing remembred, sayth vnto hym, Maister, behold, the figge tree which thou cursedst, is wythered away.

22 And Jesus answearyng, sayth vnto them, Haue fayth in God.

23 For verely I say vnto you, that whosoeuer shal say vnto this mountayne: Be thou remooued, and be thou cast into the sea, and shal not doubt in his hart, but shal beleeue that those thynges whiche he sayth shal come to passe: what so euer he shal say shalbe vnto hym.

Mat.7.7

24 Therefore I say vnto you, * What thinges so euer ye desyre when ye pray, beleeue that ye receiue (them), and ye shal haue (them.)

Mat.6.14

25 And when ye stand praying, * forgeue, yf ye haue ought agaynst any man: that your father also which is in heauen, may forgeue you your trespasses.

26 But yf ye doo not forgeue, neyther wil your father which is in heauen forgeue you your trespasses.

27 And they come agayne to Hierusalem: and *as he walked in the temple, there come to hym the hygh priests, and the scribes, and the elders,

Mat.21.14

28 And say vnto hym, By what auctoritie doest thou these thynges? and who gaue thee this auctoritie to do these thynges?

29 Jesus answeared, and said vnto them, I wyl also aske of you one question, and answeare me: and I wyl tel you by what auctoritie I doo these thynges.

30 The baptisme of Iohn, whether was it from heauen, or of men? Answeare me.

31 And they reasoned with them selues, saying, If we shal say from heauen, he wyl say, Why then dyd ye not beleeue hym?

32 But yf we shal say, Of men, we feare the people: for al men counted Iohn that he was a very prophete.

33 And they answearing, say vnto Jesus, We can not tel. And Jesus answearing saith vnto them, Neyther do I tel you by what auctoritie I do these thynges.

The xii Chapter.

1. The Vineyard is let out to husbandmen.
41. The poore wydowes farthyng.

AND * he began to speake vnto them by parables. A certayne man planted a Vineyard, and he set an hedge about it, and digged a wyne presse, and buylt a towre, and let it out to husbandmen, and went into a strange countrey.

Mat.21.33

2 And when the tyme was come, he sent to the husbandmen a seruant, that he myght receyue of the husbandmen of the fruite of the Vineyarde.

3 And they caught hym, and beat him, and sent him away empty.

4 And agayne he sent vnto them an other seruant, and at hym they cast stones, and brake his head, and sent hym away al to reuiled.

5 And agayne he sent another, and hym they killed: and many other, beatyng some, and killyng some.

6 And so when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying, They wyl stand in awe of my sonne.

7 But the husbandmen sayd amongst them selues, This is the heyre, come, let vs kyll hym, and the inheritaunce shalbe ours.

8 And they tooke hym, and killed hym, and cast hym out of the Vineyarde.

9 What shall therefore the Lorde of the Vineyarde doo? He shal come and destroy the husbandmen, and wyl geue the Vineyarde vnto other.

10 Haue ye not read the scripture? * The stone which the buylders disalowed, is become the chiefe stone of the corner:

Psal.117.22

11 This was the Lordes dooing, and it is marueylous in our eyes?

12 They went about also to take him, and feared the people: for they knewe that he had spoken the parable agaynst them: & they left hym, and went theyr way.

13 *And they sent vnto hym certayne of the Pharisees and of the Herodians, to take hym in his woordes.

Mar.12.13

14 And when they were come, they say vnto him, Maister, we know that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God in trueth: Is it lawful to geue tribute to Caesar, or not?

15 Shal we geue, or shal we not geue? But he knowyng theyr hypocrisie, sayd vnto them, Why tempt ye me? Bring me a peny, that I may see it.

16 And they brought it: and he sayth vnto them, Whose is this image and superscription? And they sayd vnto him, Caesars.

17 And Jesus answearing, sayd vnto them, Geue to * Caesar the thinges that (belong) to Caesar: and to God, the thinges whiche (parteyne) to God. And they marueyled at hym.

Rom.13.7

18 *There came also vnto hym the Sadducees, whiche say there is no resurrection, and they asked hym, saying,

Mat.22.23

19 Maister, * Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynde hym, and leaue no children, that his brother shoulde take his wyfe, and rayse vp seede vnto his brother.

Deut.25.5

20 There were seuen brethren: and the first tooke a wyfe, and when he dyed, left no seede behynde hym.

21 And the seconde tooke her, and dyed, neyther left he any seede: and the thirde lykewyse,

22 And seuen had her, and left no seede behynde them: last of al the wyfe dyed also.

23 In the resurrection therfore when they shall ryse, whose wyfe shal she be of them? for seuen had her to wyfe.

24 And Jesus answearyng, sayde vnto them, Doo ye not therefore erre, because ye knowe not the scriptures, neyther the power of God?

25 For when they shal rise from the dead, they neyther marry, nor are geuen in marriage: but are as the angelles whiche (are) in heauen.

26 As touchyng the dead that they ryse: haue ye not read in the booke of Moses, howe in the bushe God spake vnto hym, saying, * I (am) the God of Abraham, and the God of Isahac, and the God of Jacob?

Exod.3.

27 He is not the God of the dead, but God of the lyuing, ye therefore do greatly erre.

28 And when there came one of the

Mat.22.

Scribes,

Scribes, and had heard them disputing together, and perceiued that he had answeared them wel, he asked him, which is the fyrst commaundement of all?

29 Jesus answeared him, The first of all the commaundementes (is,) Heare, O Israel, * the Lord our God is one Lord:

Deut.6.4 30 And thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and with all thy mind, and with all thy strength. This (is) the first commaundement:

31 And the seconde is lyke vnto (this,) * Thou shalt loue thy neyghbour as thee selfe: Leuit.19.18. there is none other commaundement greater then these.

32 And the scribe saide vnto him, Well maister, thou hast sayd the trueth: for there is one God, and there is none other but he,

33 And to loue him with all the hart, and with all the vnderstandyng, and with all the soule, and with all the strength, and to loue a (mans) neighbour as him selfe, is greater then all the burnt offeringes and sacrifices.

34 And when Jesus sawe that he answeared discreetely, he sayde vnto him, Thou art not farre from the kyngdome of GOD. And no man after that durst aske him any question.

35 And Jesus answearing, sayd, teachyng in the Temple, Howe say the Scribes that Christe is the sonne of Dauid?

36 For Dauid him selfe, inspired with the holy ghost, sayd, * The Lord sayd to my Lord, Psal.110.1 Syt on my right hand, tyl I make thyne enimies thy footestoole.

37 Dauid him self calleth him Lord: and whence is he then his sonne? And much people heard him gladly.

38 And (he) sayde vnto them in his doctrine, Beware of the Scribes, which * desyre Mar.12.38 to walke in long clothing, and (loue) salutations in the market places,

39 And ye cheefe seates in the synagogues, and the vppermost roomes at feastes.

40 Which deuoure wydowes houses, and vnder a pretence make long prayers: These shall receiue greater damnation.

41 And when Jesus sate ouer agaynst the treasurie, he beheld * how the people put mo- Luke.21.1 ney into the treasurie: and many that were riche, cast in much.

42 And there came a certayne poore wydowe, and she threwe in two mites, whiche make a farthing.

43 And when he had called vnto him his disciples, he saith vnto them, Verely I say vnto you, that this poore wydowe hath cast more in, then all they which haue cast into the treasurie.

44 For all they dyd cast in of their superfluitie: but she of her want, dyd cast in all that she had (euen) all her liuyng.

The. xiii. Chapter.

2. The destruction of the temple. 24. Signes before Christes comming.

Mat.24.1 AND as he went out of the temple, * one of his disciples sayd vnto him, Maister, see what stones, and what buyldynges (are here.)

2 And Jesus answearing, sayd vnto hym, Seest thou these great buyldinges? there shal not be left one stone vpon another, that shall not be throwen downe.

3 And as he sate vppon the mount of Olines ouer agaynst the temple, Peter and James, and John, and Andrewe, asked him secretly,

4 Tell vs, when shall these thinges be? And what shalbe the signe when all these thinges shalbe fulfilled?

5 And Jesus answearing them, began to say, * Take heede lest any man deceiue Mat.24.4 you.

6 For many shall come in my name, saying, I am (Christe) and shall deceiue many.

7 When ye shall heare of warres, and tydinges of warres, be ye not troubled: For such (things) must needes be, but the ende (shal) not (be) yet.

8 For there shal nation ryse agaynst nation, and kyngdome agaynst kyngdome: and there shalbe earthquakes in diuers places, and famines shall there be, and troubles: these are the beginnynges of sorowes.

9 * But take ye heede to your selues: for John.16.1. they shall deliuer you vp to counsayles, and to synagogues, and ye shalbe whipped, yea and shalbe brought before rulers and kynges for my sake, (that this might be) for a witnesse agaynst them.

10 * And the Gospel must first be publi- Mat.24.15. shed among all nations.

11 But when they shall leade you, deliue- Mat.10.19 ring you vp, be not carefull aforehand, neither take thought what ye shall speake: but whatsoeuer shalbe geuen you in the same houre, that speake ye: for it is not ye that speake, but the holy ghost.

12 The brother shall betray the brother to death, and the father the sonne: and the children shall ryse agaynst their fathers and mothers, and shall put them to death.

13 And ye shalbe hated of all men for my names sake: but he that shall endure vnto the ende, the same shalbe safe.

14 * Moreouer, when ye see the abomina- Mat.24.15 tion of desolation, whereof is spoken by Daniel the prophete, standyng where it ought not (let hym that readeth vnderstand) then let them that be in Jurie flee to the mountaynes.

15 And let him that is on the house top, not goe downe into the house, neyther enter therein to fetche any thyng out of his house.

16 And let him that is in the feelde, not turne backe agayne for to take his garment with him.

17 Wo (shalbe) then to them that are with childe, and to them that geue sucke in those dayes.

18 But pray ye that your flight be not in the winter:

19 For there shalbe in those dayes (such) tribulation, as was not from the beginning of the creation whiche God created, vnto this tyme, neyther shalbe in any wyse.

20 And except that the Lorde had shortened those dayes, no flesche should be saued: but for the electes sake whom he hath chosen, he hath shortened those dayes.

21 * And then, yf any man shal say to you, Mat.24.23. Loe here is Christe, or loe he is there: beleeue

hym

him not.

22 For falſe Chriſtes, and falſe prophetes ſhall ryſe, and ſhall ſhew ſignes and wonders, to deceiue, yf it were poſſible, euen the elect.

23 But take ye heede: beholde, I haue ſhewed you all thinges before.

Ezech.32.7. 24 * Moreouer, in thoſe dayes, after that tribulation, the Sunne ſhalbe darkened, and the Moone ſhall not geue her light:

25 And the Starres of heauen ſhall fall, and the powers which (are) in heauen ſhalbe ſhaken.

26 And then ſhall they ſee the ſonne of man comming in the cloudes, with great power and glory.

27 And then ſhall he ſend his angels, and ſhal geather together his elect from the foure wyndes, from the end of the earth, to the vttermoſt part of heauen.

28 Learne a parable of the Figge tree. When her branche is yet tender, and hath brought forth leaues, ye know that Sommer is neare:

29 So ye in like maner, when ye ſhal ſee theſe thinges come to paſſe, vnderſtand that (it) is nygh, euen at the doores.

30 Verely I ſay vnto you, that this generation ſhall in no wyſe paſſe, tyll all theſe thinges be done.

31 Heauen and earth ſhall paſſe away: but my wordes ſhall in no wyſe paſſe away.

32 But of that day and that houre knoweth no man, no not the angels which are in heauen, neyther the ſonne him ſelfe, ſaue the father only.

Mat.24.13. 33 * Take ye heede, watche and pray: for ye knowe not when the time is.

* For the ſonne of man is. 34 *As a man which is gone into a ſtrange countrey, and hath left his houſe, and geuen auctoritie to his ſeruantes, and to euery man his worke, and commaunded the porter to watche:

35 Watch ye therefore (for ye know not when the maiſter of the houſe commeth, at euen, or at midnyght, whether at the Cocke crowyng, or in the dawnyng.)

36 Leſt yf he come ſodainely, he finde you ſleeping.

37 And that I ſay vnto you, I ſay vnto all, Watche.

The xiiii Chapter.

1. The hygh prieſtes conſpire againſt Chriſte,
12. The paſſouer is prepared and eaten.

The Goſpel on the Munday next before Eaſter.

AFter * two dayes was (the feaſt of) the Paſſouer, and of vnleauened bread: and the hygh prieſtes and the ſcribes ſought howe they might take him by craft, and put him to death.

Mat.26.1

2 But they ſayd, Not in the feaſt day, leſt any buſineſſe aryſe among the people.

Mat.26.6. 3 * And when he was in Bethanie, in the houſe of Simon the Leper, euen as he ſate at meate, there came a woman, hauyng an Alabaſter boxe of very precious oyntment, (called) Narde piſtike: and when ſhe had broken the boxe, ſhe powred it on his head.

4 And there was ſome that had indignation within them ſelues, and ſayd, Why was this waſte of the oyntment made?

5 For it myght haue ben ſolde for more then three hundred pence, and haue ben geuen to the poore. And they grudged agaynſt her.

6 And Jeſus ſayd, Let her alone, why trouble ye her? She hath done a good worke on me.

7 *For ye haue poore with you alwayes, & whenſoeuer ye wyl, ye may do them good: but me haue ye not alwayes.

8 She hath done that ſhe coulde: ſhe came aforehand to annoynt my body to the burying.

9 Verely I ſay vnto you, Wherſoeuer this goſpel ſhalbe preached throughout the whole worlde, this alſo that ſhe hath done, ſhalbe rehearſed in remembrance of her.

Mat.26.14 10 And Judas Iſcariot, one of the twelue, went away vnto the high prieſtes, to betray hym vnto them.

11 When they heard (that) they were glad, and promiſed that they would geue hym money. And he ſought howe he might conueniently betray him.

12 And the fyrſt day of vnleauened bread, when they dyd kyl the Paſſeouer, his diſciples ſayd vnto hym, Where wylt thou that we goe and prepare, that thou mayeſt eate the Paſſeouer.

13 And he ſendeth forth two of his diſciples, and ſayth vnto them, Goe ye into the citie, and there ſhal meete you a man bearyng a pitcher of water: folowe hym.

14 And whyther ſoeuer he ſhal goe in, ſay ye to the good man of the houſe, The maiſter ſaith, Where is the gheſt chamber, where I ſhall eate the Paſſeouer with my diſciples?

15 And he wyl ſhewe you a large vpper chamber, paued and prepared: (a) there make redy for vs.

a. That is, the Paſſeouer

16 And his diſciples went forth, and came into the citie, and found as he had ſayd vnto them: and they made redy the Paſſouer.

17 *And when it was nowe euen tyde, he commeth with the twelue. Mat.16.8

18 And as they ſate at boorde, and did eate, Jeſus ſayde, Verely I ſay vnto you, *one of you that eateth with me, ſhal betray me.

19 And they beganne to be ſory, and to ſay vnto hym one by one, Is it I? And another (ſayde,) Is it I?

20 He anſweared, and ſayd vnto them, It is one of the twelue, euen he that dippeth with me in the platter.

*Shal betray me.

21 *The ſonne of man truely goeth as it is written of hym: but woo to that man by whom the ſonne of man is betrayed: Good were it for that man yf he had neuer ben borne.

22 And as they dyd eate, Jeſus when he had taken bread, and bleſſed, he brake (it) and gaue to them, and ſayde, Take, eate: this is my body.

23 And when he had taken the cup, and geuen thankes, he gaue it to them: and they all dranke of it.

24 And he ſayde vnto them, This is my blood of the newe teſtament, which is ſhed for many.

25 Verely

25 Verily I say vnto you, I wyl drinke no more of the fruite of the vine, vntyll that day that I drynke it newe in the kyngdome of God.

26 And when they had prayed(God,)they went out into the mount of Olives.

27 * And Jesus sayth vnto them, All ye shalbe offended because of me this nyght: * for it is written, I wyl smite the shepheard, and the sheepe shalbe scattered. John.16.32 Iah.13.7

28 But after that I am ryssen, I wyl goe into Galilee before you.

29 Peter sayd vnto him, Although al men shalbe offended, yet(wyl) not I.

30 And Jesus sayth vnto hym, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twyse, thou shalt denie me three tymes.

31 But he spake more vehemently, If I shoulde dye with thee, I wyl not denie thee in any wyse. Likewise also sayde they all.

32 *And they came into a place whiche was named Gethsemani, and he sayth to his disciples, Sit ye here, while I shal pray. Mat.26.30

33 And he taketh with hym Peter, and James, and John, and began to be sore amazed, and to be in an agonie,

34 And sayth vnto them, My soule is exceedyng heauie, euen vnto the death: tarrie ye here, and watche.

35 And when he had gone forward a litle, he fel on the grounde: and prayed that if it were possible, the houre might passe from hym.

36 And he sayd, Abba, father all thynges are possible vnto thee, take away this cuppe from me: Neuertheless, not that I wyl, but that thou (wylt be doone.)

37 And he commeth and findeth them sleepyng, and sayth vnto Peter, Simon, sleepest thou? Couldest not thou watche one houre?

38 Watche ye and pray, lest ye enter into temptation: The spirite truely is redy, but the flesshe is weake.

39 And agayne he went aside, and prayed, and spake the same woordes.

40 And when he returned, he found them a sleepe agayne (for theyr eyes were heauie) neyther wist they what to answeare hym.

41 And he commeth the thyrde tyme, and sayth vnto them, Sleepe henceforth and take your ease: it is enough, the houre is come, beholde, the sonne of man is betrayed into the handes of sinners.

42 Ryse vp, let vs goe: Loe, he that betrayeth me is at hande.

43 * And immediatly while he yet spake, commeth Judas, beyng one of the twelue, and with hym a great number of people with swoordes and staues, from the hygh priestes, and scribes, and elders. Mat.26.47

44 And he that betrayed hym, had geuen them a generall token, saying, Who so euer I shal kysse, that same is he: take him, and leade hym away warely.

45 And as soone as he was come, he goeth straightway to hym, and sayth vnto hym, Maister, maister: and kyssed hym.

46 And they layde theyr handes on him, and tooke hym.

47 And one of them that stoode by, when he had drawen out his swoorde, smote a seruant of the high priest, and * cut of his eare. * or, tooke away.

48 And Jesus answeared, and sayd vnto them, Ye be come out as vnto a theefe with swoordes and with staues, for to take me.

49 I was dayly with you in the temple teachyng, and ye tooke me not: but (these thynges come to passe) that the scriptures shoulde be fulfylled.

50 And they all forsooke hym, and ranne away.

51 And there folowed him a certayne young man, clothed in linnen vpon the bare: and the young men caught hym.

52 And he left his linnen garment, and fled from them naked.

53 *And they led Jesus away to the high priest, and with him came al the high priestes, and the elders, and the Scribes. Mat.26.57

54 And Peter folowed hym a great way of, euen tyl he was come into the pallace of the high priest: and he sate with the seruantes and warmed (hym selfe) at the fyre.

55 * And the high priestes and al the counsel sought for witnesse agaynst Jesus to put hym to death, and founde none: Mat.26.59

56 For many bare false witnesse agaynst hym, but theyr witnesse agreed not togeather.

57 And there arose certayne, and brought false witnesse agaynst hym, saying,

58 We heard him say, *I wyl destroy this temple that is made with handes, and within three dayes I wyl buyld another made without handes. John.2.19

59 But yet theyr witnesse agreed not so togeather.

60 And the high priest stoode vp in the middes, and asked Jesus, saying, Answearest thou nothyng? Howe (is it that) these beare witnesse agaynst thee?

61 But he held his peace, and answeared nothyng. Agayne the hygh priest asked hym, and sayde vnto him, Art thou Christ the sonne of the blessed?

62 * And Jesus sayd, I am: And ye shal see the sonne of man sittyng on the right hande of the power (of God,) and commyng in the cloudes of heauen. Mat.24.30

63 Then the high priest, rauyng rent his clothes, sayth, What neede we any further witnesses?

64 Ye haue heard the blasphemie: what thynke ye? And they all condemned hym to be woorthie of death.

65 And some began to spit at hym, and to couer his face, and to beate hym with fistes, and to say vnto hym, Prophesie: And the seruantes dyd beate hym with roddes.

66 *And as Peter was beneath in the palace, there commeth one of the wenches of the high priest. Mat.26.71

67 And when she sawe Peter warmyng hym selfe, after she had looked vpon hym, she sayth, And thou also wast with Jesus of Nazareth.

68 But he denyed, saying, I knowe hym not, neyther wote I what thou sayest. And he went out into the porche, and the Cocke crewe.

69 And a damsel, when she sawe hym, began

gan againe to say to them that stood by, This is (one) of them.

70 And he denied it agayne. And anone after, they that stoode by sayde agayne to Peter, Surely thou art one of them: for thou art of Galilee, and thy speache agreeth thereto.

71 But he beganne to curse and to sweare, (saying,) I knowe not this man of whom ye speake.

Mat.27.57 72 And the second tyme the Cocke crewe, and Peter remembred the woorde that Iesus sayd vnto him, Before the Cocke crowe twyse, thou shalt denie me three tymes: And he began to weepe.

The xv. Chapter.

1. Iesus is deliuered bound to Pilate. 43. Ioseph beggeth Christes body, and buryeth it.

The Gospel on the Tuesday next before Easter.

AND *anone in the dawnyng, when the high priestes had helde a counsell with the elders, and Scribes, and the whole congregation, and had bounde Iesus, they caryed hym away, and deliuered hym to Pilate. * or, when.

Mat.27.1

2 And Pilate asked hym, Art thou the kyng of the Iewes? And he answearing, sayd vnto hym, Thou sayest it.

3 And the high priestes accused hym of many thynges, but he answeared nothyng.

Mat.27.12 4 *So Pilate asked hym agayne, saying, Answearest thou nothyng? beholde howe many thynges they witnesse agaynst thee.

5 Iesus yet answeared nothyng at al, so that Pilate marueyled.

6 At that feast Pilate did deliuer vnto them one prysoner, whom so euer they desired.

7 And there was one that was named Barabbas, whiche lay bounde with them that made insurrection with hym, which (men) had committed murder also in the insurrection.

8 And the people crying aloude, beganne to desyre (that he would doo) accordyng as he had euer doone vnto them.

9 Pilate answeared them, saying, Wyll ye that I let loose vnto you the kyng of the Iewes?

10 (For he knewe that the high priestes had deliuered hym for enuie.)

11 But the high priestes mooued the people, that he shoulde rather deliuer Barabbas vnto them.

12 Pilate answearyng agayne, sayde vnto them, *What wyl ye then that I shal doo vnto hym whom ye cal the kyng of the Iewes?

13 Pilate sayd vnto them, What euyl hath he doone: And they cryed the more feruently, Crucifie hym.

14 And so Pilate wyllyng to content the people, let loose Barabbas vnto them, and deliuered vp Iesus, when he had scourged hym, for to be crucified.

15 And the souldiers ledde hym away into the hall, called Pretorium, and they cal togeather the whole bande. * of souldiers.

16 And they clothed him with purple, and when they had platted a crowne of thornes, and put it about his (head)

17 They began to salute him, saying, Hayle kyng of the Iewes.

18 And they smote hym on the head with a reede, and dyd spit vpon hym, and bowyng their knees, worshypped hym.

19 And when they had mocked hym, they tooke of the purple from hym, and put his owne clothes on hym, and led hym out to crucifie hym.

Mat.27.32 20 * And they compell one that passed by, called Simon of Cyrene (comming out of the feelde, the father of Alexander and Rufus) to beare his crosse.

Mat.27.33 21 *And they bring him to a place named Golgotha, which is, yf a man interprete it, a place of a skul.

Mat.27.34 22 * And they gaue hym to drynke wine, mingled with myrrhe, but he receyued it not.

23 And when they had crucified hym, they parted his garmentes, castyng lottes vppon them, what euery man should take.

24 And it was the thyrde houre, * and they crucified hym. * or, when.

25 And the tytle of his accusation was written ouer, * The kyng of the Iewes. * In their woordes.

26 And they crucified with hym two theeues, the one on the ryght hande, and the other on his leafe.

27 And the scripture was fulfylled which sayth, * He was counted among the wycked. Esai.53.12

28 And they that went by, rayled on hym, waggyng their heades, and saying, *A wretch, (thou) that destroyest the temple, and buyldest it in three dayes, John.2.19

29 Saue thee selfe, and come downe from the crosse.

30 Likewise also the high priestes mocking him among them selues, with the Scribes, sayd, He saued other men, hym selfe he can not saue.

31 Let Christ the kyng of Israel descende nowe from the crosse, that we may see and beleeue: And they that were crucified with him, checked hym also.

32 And when the sixth houre was come, darkenesse arose ouer al the earth, vntyll the nienth houre.

Mat.27.46 33 And at the nienth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lamasabachthani? which is, if one interprete it, My God, my God, why hast thou forsaken me?

34 And some of them that stoode by, when they heard that, sayd, Beholde, he calleth for Elias.

Psal.69.21 35 And one ranne, * and after he had fylled a spunge ful of vineger, and put it on a reede, he gaue hym to drynke, saying, Let him alone, let vs see whether Elias commeth to take hym downe.

36 But when Iesus hadde cryed with a loude voyce, he gaue vp the ghost.

37 And the vayle of the temple was rent into two peeces, from the top to the bottome.

38 And when the Centurion, which stoode ouer agaynst him, sawe, that when he had so cryed, he gaue vp the ghost, he sayde, Truely this man was the sonne of God.

39 There were also women a good way of beholdyng hym, among whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Salome:

40 Which also when he was in Galilee, folowed

* folowed him, and ministred vnto him, and
Luk.8.3. many other women which came vp with him
vnto Hierusalem.
Mat.27.57 42 * And nowe when the euen was come,
(because it was the day of preparing, that go-
eth before the Sabboth,)
43 Ioseph (of the citie) of Arimathea, a
noble counsellour, whiche also looked for the
kyngdome of God, came, and went in boldly
vnto Pilate, and begged of him the body of
Iesus.
44 And Pilate marueyled yf he were al-
redy dead, and when he had called vnto him
the Centurion, asked of him whether he had
been any whyle dead.
45 And when he knewe the trueth of the
Centurion, he gaue the body to Ioseph.
46 And when he had bought a lynnen
cloth, and taken him downe, he wrapped hym
in the linnen cloth, and layde him in a sepul-
chre, that was hewen out of the rocke, and
rolled a stone vnto the doore of the sepulchre.
47 And Marie Magdalene, and Marie
*The mo- * Ioses beheld where he was layd.
ther of.

The xvi Chapter.

1. The women come to the sepulchre. 20. The
signes that folowe the preachyng of the
Gospell.

AND when the Sabboth day was past,
Marie Magdalene, and Marie (the mo-
ther) of Iames and Salome, bought
sweete smelling oyntmentes, that they
might come and annoynt him.
Luke.24.1. 2 * And very early in the morning, the
first day of the Sabbothes, they come vnto the
sepulchre, when the sunne was risen.
3 And they sayd among them selues, Who
shall roule vs away the stone from the doore
of the sepulchre?
4 (And when they looked, they see howe
that the stone was rouled away) for it was ve-
ry great.
Mat.28.1 5 * And when they went into the sepul-
chre, they sawe a young man, sittyng on the
right side, clothed in a long white garment,
and they were greatly amased.
6 And he sayth vnto them, Be not greatly
amased, ye seeke Iesus of Nazareth, whiche
was crucified, he is risen, he is not here, be-
hold the place where they had put him.
7 But goe your way, and tell his disci-
ples, and Peter, that he goeth before you into
Galilee, there shall ye see him, * as he sayde
vnto you. Math.26.32
8 And they went out quickly, and fledde
from the sepulchre, for they trembled, and
were amased, neyther sayde they any thyng to
any man, for they were afrayd.
9 When (Iesus) was risen early, the first
(day) after the Sabboth, * he appeared first John.20.16.
to Marie Magdalene, * out of whom he had Luke.8.2.
cast seuen deuils.
10 And she went and told them that were
with him, as they mourned and wept.
11 And they, when they had heard that he
was aliue, and had been seene of her, beleeued
it not.
12 * After that he appeared in another Luke.24.13.
fourme, vnto two of them, as they walked, and
went into the countrey.
13 And they went and tolde it vnto the
residue: and (they) beleeued not these also.
14 * Afterward he appeared vnto the elee- The Gospel
uen as they sate at meate, and cast in their on the Assen-
teth their vnbeleefe and hardnesse of hart, tion day.
because they beleeued not them, whiche had Luke.24.36
seene that he was risen.
15 * And he sayd vnto them, Goe ye into Mat.28.19.
all the world, and preache the Gospel to all
creatures.
16 He that shall beleeue, and be baptised,
shalbe saued, * but he that shall not beleeue, John.12.48.
shalbe damned.
17 And these tokens shal folowe them that
beleeue, * in my name shall they cast out de- Actes.16.18
uilles, * they shall speake with new tongues. Actes.2.4.
18 * They shall driue away serpentes, Actes.28.5.
and yf they drinke any deadly thing, it shall
in no wyse hurt them, * they shal lay hands on Actes.18.8
the sicke, and they shall recouer.
19 So then when the lord had spoken vnto
them, he was receiued into heauen, * and sate Luke.24.51.
him downe on the right hand of God.
20 And they went forth, and preached
euery where, the Lord worckyng with them,
* and confirming the worde with signes fo- Hebr.2.4.
lowyng.

Here endeth the Gospel by Saint Marke.

The Gospel by Saint Luke.

The fyrst Chapter.

1. The preface of Luke. 5. Of Zacharias and Elizabeth 47. Mary
visiteth Elizabeth.



* approued FOrasmuche as ma-
ny haue taken in
hand to set forth
in order the decla-
ration of those
thynges which are
most surely * be-
leeued among vs,
2 Euen as they
delinered them vn-
to vs, whiche from the beginnyng sawe them
them selues with their eyes, and were mini-
sters of the worde:
3 It seemed good to me also, hauing per-
fect vnderstandyng of all thinges from the be-
ginnyng, to write vnto thee in order, most ex-
cellent Theophilus,
4 That thou mightest know the certaine-
tie of those thynges whereof thou hast been
taught by mouth.
5 THere was in the dayes of Herode the
kyng of Iurie, a certayne priest na-
med Zacharias, * of the course of A- 1.Chro.24.1
bia, and his wyfe (was) of the daugh-
ters of Aaron, and her name was Elizabeth.
6 They were both righteous before God,
walkyng in all the commaundementes and or-
dinances of the Lorde, blamelesse.
7 And they had no childe, because that
Elizabeth was barren, and they both were
nowe

we well stricken in age.

8 And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

9 Accordyng to the custome of the priestes office, his lotte was to burne incense when he went into the temple of the Lord.

Leui.16.17 10 * And the whole multitude of the people were without in prayer, whyle the incense was burnyng.

11 And there appeared vnto him an angel of the Lorde, standyng on the right side of the aulter of the incense.

12 And when Zacharias sawe him, he was troubled, and feare fell vpon him.

13 But the angel sayd vnto hym, Feare not Zacharie, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name John.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth:

15 And he shalbe great in the sight of the Lorde, and shall neyther drinke wine nor strong drinke, and he shalbe fylled with the holy ghost, euen from his mothers wombe.

Mala.4.5 16 * For many of the children of Israel shall he turne to their Lord God.

17 And he shall goe before him with the spirit and power of Elias, to turne the harts of the fathers to the children, and the disobedient to the wysdome of the iust men, to make redy a perfect people for the Lord.

18 And Zacharias sayde vnto the angel, By what token shall I know this? For I am olde, and my wyfe well stricken in yeres.

19 And the angel answearing, sayde vnto him, I am Gabriel that stand in the presence of God, and was sent to speake vnto thee, and to shewe thee these glad tydynges.

20 And behold, thou shalt be dumbe, and not be able to speake, vntyll the day that these thinges shalbe performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

21 And the people wayted for Zacharias, and marueyled that he tarryed so long in the temple.

22 And when he came out, he could not speake vnto them: and they perceiued that he had seene a vision in the temple, for he beckened vnto them, and remayned speacheles.

23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes, his wyfe Elizabeth conceyued, and hyd her selfe fyue moneths, saying,

25 Thus hath the Lorde dealt with me in the dayes wherein he looked on me, to take from me my rebuke among men.

The Gospell on the Annunciation of the virgin Mary.

26 And in the sixth moneth the angel Gabriel was sent from God, vnto a citie of Galilee named Nazareth,

27 To a virgin, spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marie.

28 And when the angel was come in vnto her, he sayde, Hayle (thou that art) in high fauour, the Lorde is with thee: Blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and cast in her mind what maner of salutation this should be.

30 And the angel sayd vnto her, Feare not Marie, for thou hast found fauour with God.

31 * For behold, thou shalt conceyue in thy wombe, and beare a sonne, and shalt call his name Jesus.

32 He shalbe great, and shalbe called the sonne of the highest, and the Lorde God shall Esai.7.14 geue vnto him the seate of his father Dauid.

33 * And he shall raigne ouer the house Dani.7.14 of Jacob for euer, and of his kyngdome there shalbe none end.

34 Then sayd Marie vnto the angel, How shall this be, seeing I knowe not a man?

35 And the angel answearing, sayde vnto her, The holy ghost shall come vpon thee, and the power of the highest shal ouershadow thee. Therefore also that holy thyng whiche shalbe borne, shalbe called the sonne of God.

36 And behold, thy cosin Elizabeth, she hath also conceiued a sonne in her olde age, and this is her sixth moneth, whiche was called barren.

37 For with God shal no woord be vnpossible.

38 And Marie saide, Beholde the handmayden of the Lorde, be it vnto me according to thy word: and the angel departed from her.

39 And Marie arose in those dayes, and went into the hyll countrey with haste, into a citie of Juda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth heard the saluration of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost.

42 And she spake out with a loude voyce, and sayd, Blessed art thou among women, and the fruite of thy wombe is blessed.

43 And whence commeth this vnto me, that the mother of my lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in my eares, the babe sprang in my wombe for ioy.

45 And blessed is she that beleeued, for those thinges shalbe performed which were told her from the Lord.

46 And Marie sayde, My soule magnifyeth the Lord,

47 And my spirite hath reioyced in God my sauiour.

48 For he hath looked on the lowlinesse of his handmayden, for loe now from henceforth shall all generations call me blessed,

49 Because he that is mighty hath done to me great thinges, and holy is his name.

50 And his mercy is on them that feare him, from generation to generation.

51 He hath shewed strength with his arme, he hath scattered them that are proud, in * the Esai.51.9. Psal.89.10 imagination of their hartes.

52 He hath put downe the mighty from their seate, and exalted the lowly.

53 * He hath fylled the hungry with good 1.Kyn.2.6 thinges, and sent away the riche empty.

54 * He hath holpen his seruant Israel, Esai.30.20 in remembrance of his mercie.

55 * (Euen as he spake to our fathers Jer.32 Abraham, and to his seede) for euer.

56 And Marie abode with her about three moneths,

monethes, and (afterwarde) returned to her owne house.

57 Elizabethes tyme came that she should be deliuered, and she brought foorth a sonne.

The Gospell on S. Iohn Baptistes day.

58 And her neyghbours, and her cosins heard howe the Lorde had shewed great mercie vpon her, and they reioyced with her.

59 And it came to passe, that on the eight day they came to circumcise the chylde, and called hym Zacharias, after the name of his father.

60 And his mother answearyng, sayde, Not so, but he shalbe called Iohn.

61 And they sayd vnto her, There is none in thy kinrede that is called by this name.

62 And they made signes to his father, what he would haue hym called.

63 And when he had asked for wrytyng tables, he wrote, saying, His name is Iohn: And they marueyled al.

64 And his mouth was opened immediatly, and his tongue (loosed,) and he spake, praysing God.

65 And feare came on al them that dwelt round about them, and al these sayinges were noysed abrode throughout al the hyl countrey of Iurie.

66 And all they that heard them, layde them vp in their hartes, saying, What maner of chylde shal this be? And the hand of the Lord was with hym.

67 And his father Zacharias was fylled with the holy ghost, and prophesied, saying,

Psal.41.22

68 *Praysed be the Lorde GOD of Israel, for he hath visited and redeemed his people:

Psal.111.17

69 *And hath raysed vp an (a) horne of saluation vnto vs, in the house of his seruaunt Dauid.

a. That is, kingdome and power.

70 *Euen as he spake by the mouth of his holy prophets, which were since the world began.

Psal.132.18 Ier.33.6 Ezek.30.10

71 That he would saue vs from our enimies, and from the hande of al that hate vs.

72 That he would deale mercifully with our fathers, and remember his holy couenaunt.

Gene.22.16

73 *And that he would performe the oth which he sware to our father Abraham, for to geue vs:

74 That we beyng deliuered out of the handes of our enimies, might serue hym without feare.

1.Pet.1.15

75 *In holinesse and righteousnesse before hym al the dayes of our lyfe.

76 And thou chyld shalt be called the prophete of the hyghest: for thou shalt go before the face of the Lorde, to prepare his wayes.

77 To geue knowledge of saluation vnto his people, by the remission of their sinnes,

Gala.4.2

78 Through the tender mercie of our God, wherebyp the day spryng *from an hygh hath visited vs,

79 To geue lyght to them that sit in darkenesse, and in the shadowe of death, to guyde our feete into the way of peace.

80 And the child grewe, and waxed strong in spirite, and was in wyldernesse tyll the day came of his shewyng vnto the Israelites.

The ii. Chapter.

The talkyng of the worlde by Augustus Cæsar.

AND it came to passe in those dayes, that there went a commaundement from Augustus Caesar, that all the worlde should be taxed.

2 (And this fyrst taxyng was made when Cyrenius was Lieftenaunt of Syria.)

3 And al went to be taxed, euery man into his owne citie.

4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie, into the citie of Dauid, *whiche is called Bethlehem, (because he was of the house and lynage of Dauid,)

Iohn.7.42

5 To be taxed with Marie his spoused wyfe, beyng great with chylde.

6 And so it was, that whyle they were there, the dayes were accomplished that she should be deliuered.

7 And she brought foorth her fyrst begotten sonne, and swatled hym, and layde hym in a manger, because there was no roome for them in the Inne.

8 There were in the same countrey sheepheardes abyding in the feelde, keeping watche ouer their flocke by nyght.

9 And loe, the angel of the Lorde stoode harde by them, and the glory of the Lorde shone rounde about them, and they were sore afrayde.

10 And the angel sayde vnto them, Be not afrayde: For beholde, I bryng you good tydynges of great ioy, that shalbe to all people.

11 For vnto you is borne this day, in the citie of Dauid, a sauiour, which is Christ the Lorde.

12 And take this for a signe, Ye shall finde the chylde swadled, layde in a manger.

13 And sodenly there was with the angel a multitude of heauenly souldiers, prayſyng God, and saying,

14 Glory to God in the highest, and peace on the earth, and among men a good wyl.

The Gospell on Newe yeeres day.

15 And it came to passe, assoone as the angels were gone away from them into heauen, the men the sheepheardes sayd one to another, Let vs goe nowe, euen vnto Bethlehem, and see this thyng that is come to passe, which the Lorde hath shewed vnto vs.

16 And they came with hast and founde Marie and Ioseph, and the babe layde in a manger.

17 And when they had seene it, they published abroade the saying, which was tolde them of this childe.

18 And all they that heard it woondered at those thinges which were tolde them of the sheepheardes.

19 But Marie kept al these sayinges, and pondred (them) in her hart.

20 And the sheepheardes returned, glorifyng and praysing God, for al the thynges that they had heard and seene, euen as it was tolde vnto them.

Gen.17.12

21 *And when the eight day was come, that the chylde should be circumcised, his name was called Iesus, which was so named of the angel before he was conceaued in the wombe.

The Gospel on the Purification of S. Marie the virgin.

22 And when the dayes of her purification, after the lawe of Moses, were accomplished, they brought hym to Hierusalem, to present hym to the Lorde,

23 (As it is written in the lawe of the Lorde, *Euery man chylde that first openeth the wombe, shalbe called holy to the Lord.) Exod.13.2

24 And to offer, *as it is sayd in the lawe of the Lorde, a payre of turtle doues, or two young pigeons. Leuit.12.6

25 And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, lookyng for the consolation of Israel: and the holy ghost was vpon hym.

26 And a reuelation was geuen hym of the holy ghost, not to see death before he had seene the Lordes Christe.

27 And he came by inspiration into the temple: and when the parentes brought in the chylde Iesus, to doo for hym after the custome of the lawe,

28 Then tooke he hym vp in his armes, and praysed God, and sayd,

29 Lorde, nowe lettest thou thy seruaunt depart in peace, according to thy promise.

30 For mine eyes haue seene thy saluation.

31 Which thou hast prepared before the face of al people.

32 A lyght to be reuealed to the Gentiles, and the glorie of thy people Israel.

33 And his father and his mother marueyled at those thynges which were spoken of hym.

34 And Simeon blessed them, and sayde vnto Marie his mother, Beholde, this childe is set to be the fall and vprysing agayne of many in Israel, and for a signe which is spoken agaynst.

35 (And moreouer, the sworde shal pearce thy soule) that the thoughtes of many hartes may be opened.

36 And there was a prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had lyued with an husband seuen yeeres from her virginitie.

37 And she had been a widowe about foure score and foure yeeres, whiche departed not from the temple, but serued God with fastings and prayers nyght and day.

38 And she comming at the same instant vpon them, gaue thankes likewise vnto the Lorde, and spake of hym to all them that looked for redemption in Hierusalem.

39 And when they had performed all thinges according to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

40 And the childe grewe, and waxed strong in spirite, and was fylled with wisedome, and the grace of God was vpon hym.

41 Nowe his parentes went to Hierusalem euery yeere, *at the feast of the Passeouer. Deut.16.1

42 And when he was twelue yeeres olde, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfylled the dayes, as they returned home, the chylde Iesus abode styl in Hierusalem, and Ioseph and his mother knewe not of it.

44 But they supposyng hym to haue been in the companie, came a dayes iourney, and sought hym among their kinsfolke and acquaintance.

45 And when they found hym not, they turned backe agayne to Hierusalem, seekyng hym.

46 And it came passe, that after three dayes, they found hym in the temple, sittyng in the middes of the doctours, hearyng them, and asking them.

47 And al that heard hym, were astonied at his vnderstandyng and answeares.

48 And when they sawe hym they were amazed: and his mother sayde vnto hym, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowyng.

49 And he sayd vnto them, Howe is it that ye sought me? Wyst ye not that I must goe about my fathers businesse.

50 And they vnderstoode not that saying which he spake vnto them.

51 And he went downe with them, & came to Nazareth, and was obedient vnto them: but his mother kept al these sayinges in her hart.

52 And Iesus increased in wisedome and stature, and in fauour with God and men.

The iii. Chapter.

3. The preachyng of Iohn. 23. The age and genealogie of Christe.

NOwe in the fifteenth yere of the raigne of Tiberius Caesar, Pontius Pilate beyng liefetenaunt of Iurie, and Herode beyng Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of the Trachonites, and Lysanias the Tetrarch of Abilene,

2 *When Annas and Caiaphas were the high priestes, the woorde of the Lorde came vnto Iohn, the sonne of Zacharias, in the wyldernesse. Acts.4.6

3 And he came into all the coastes about Iordane: preachyng the baptisme of repentance, for the remission of sinnes.

4 As it is written in the booke of the woordes of Esaias the prophete, saying, *The voyce of a crier in the wyldernesse, Prepare ye the way of the Lord, make his pathes straight. Esai.40.3

5 Euery valley shalbe filled, and euery mountayne and hyl shalbe brought lowe, and thynges that be crooked shalbe made straight, and the rough wayes shalbe made playne.

6 And al flesshe shall see the saluation of God.

7 Then sayd he to the people that were come forth to be baptised of hym, *O generation of vipers, who hath forewarned you to flee from the wrath to come? Mat.3.7

8 Bring forth therefore due fruites of repentance, and begyn not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

9 Nowe also is the axe layde vnto the roote of the trees. Euery tree therefore which bringeth not forth good fruite, is hewen downe, and cast into the fyre.

10 And the people asked hym, saying, What

What shal we doo then?

11 He answeareth, and sayth vnto them, * He that hath two cotes, let hym part with him that hath none, and he that hath meate, let him doo likewyse.

Iam. 2.15.

12 Then came Publicanes c also to be baptised, and sayde vnto him, Maister, what shal we doo?

c. Whose office was to receive the tribute money & tolles.

13 And he sayde vnto them, Require no more then that which is appoynted vnto you.

14 The souldiers likewyse demaunded of hym, saying, And what shal we doo? And he sayde vnto them, Doo violence to no man, neyther accuse any falsely, and be content with your wages.

15 And the people wayted, and al men mused in their hartes of John, whether he were very Christe.

16 John answeared, saying vnto them all, * In deede I baptise you with water, but one stronger then I commeth, whose shoes latchet I am not woorthy to vnloose, he shall baptise you with the holy ghost, and with fyre.

Mat. 3.11.

17 * Whiche hath his fan in his hande, and wyl throughly purge his flooze, and wyl gather the wheate into his barne, but the chaffe wyl be burne with fire vnquenchable.

Mat. 3.12.

18 And many other thynges in his exhortation preached he vnto the people.

19 * Then Herode the Tetrarch, when he was rebuked of him for Herodias his brother Philips wyfe, and for al the euyls whiche Herode dyd,

Mat. 14.3.

20 Added this aboue al, and shut vp John in prison.

21 Nowe it came to passe, as al the people were baptised, and * when Jesus was baptised, and dyd pray, that the heauen was opened.

Mat. 3.13.

22 And the holy ghost came downe in a bodyly shape like a doue vpon him, and a voyce came from heauen, whiche sayde, Thou art my beloued sonne, in thee I am wel pleased.

23 And Jesus him selfe began to be about thirtie yeeres of age, being (as he was supposed) the sonne of Joseph, which was (the sonne) of Heli,

24 Whiche was the sonne of Matthat, whiche was the sonne of Leui, whiche was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Whiche was the sonne of Mattathias, whiche was the sonne of Amos, whiche was the sonne of Naum, whiche was the sonne of Hesly, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Mattathias, which was the sonne of Semei, whiche was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, whiche was the sonne of Elmodam, whiche was the sonne of Er,

29 Which was the sonne of Jose, whiche was the sonne of Eliezer, which was the sonne of Jorim, which was the sonne of Mathat, which was the sonne of Leui,

30 Whiche was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonan, which was the sonne of Eliacim,

31 Which was the sonne of Melea, which was the sonne of Menam, whiche was the sonne of Mattathia, which was the sonne of Nathan, which was the sonne of David,

32 Whiche was the sonne of Jesse, which was the sonne of Obed, whiche was the sonne of Booz, whiche was the sonne of Salmon, which was the sonne of Naasson,

33 Whiche was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Isahac, which was the sonne of Abraham, whiche was the sonne of Thara, which was the sonne of Nachor,

35 Which was the sonne of Saruch, whiche was the sonne of Ragau, whiche was the sonne of Phaleg, whiche was the sonne of Heber, which was the sonne of Sala.

36 Whiche was the sonne of Arphaxad, whiche was the sonne of Sem, whiche was the sonne of Noe, whiche was the sonne of Lamech,

37 Whiche was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, which was the sonne of Cainan,

38 Whiche was the sonne of Henos, whiche was the sonne of Seth, whiche was the sonne of Adam, whiche was the sonne of God.

The. v. Chapter.

1. Christe teacheth out of a shyp. 36. newe and olde agree not.

IEsus * being ful of the holy ghost, returned from Jordan, and was led by the (same) spirite into wylderneſſe,

Math. 4.1.

2 Being fourtie dayes tempted of the deuyl, and in those dayes dyd he eate nothing: and when they were ended, he afterward hungred.

3 And the deuyll sayde vnto him, If thou be the sonne of God, commaunde this stone that it be made bread.

4 And Jesus answered him, saying, * It is written, that man shall not lyue by bread only, but by euery woorde of God.

Deut. 8.3.

5 And when the deuyll had taken hym vp into an hygh mountayne, he shewed hym all the kyngdomes of the worlde in a moment of tyme.

6 And the deuyl sayde vnto hym, All this power wyll I geue thee euery whyt, and the glory of them, for that is deliuered vnto me, and to whom so euer I wyl, I geue it.

7 If thou therefore wylt woorshyp me, it shalbe al thyne.

8 Jesus answearyng, sayd vnto him, Get thee hence behinde me Satan, for it is written, * Thou shalt woorshyp the Lorde thy God, and him onely shalt thou serue.

Deut. 6.13.

9 And he caried hym to Hierusalem, and set hym on a pinacle of the temple, and sayde vnto hym, If thou be the sonne of God, caste thee selfe downe from hence.

10 For it is written, that he shall geue his angelles charge ouer thee, to keepe thee.

Psal. 91.11.

11 And in their handes they shall beare thee vp, that thou dashe not thy foote at anye tyme agaynst a stone.

Deut.6.16. 12 And Jesus answearing, sayde vnto hym, It is sayde, * Thou shalt not tempt the Lorde thy God.

13 And when the deuyll had ended all the temptation, he departed from hym for a season.

14 And Jesus returned by the power of the spirit into Galilee, and there was a fame of him throwout al the region rounde about.

15 And he taught in their synagogues, beyng glorysied of al men.

Mat. 13.54. 16 * And he came to Nazareth, where he was nursed, and as his custome was, he went into the synagogue on the sabboth day, and stoode vp for a reede.

17 And there was delyuered vnto hym the booke of the prophete Esaias: and when he had opened the booke, he founde the place where it is wrytten,

Esai.61.1. 18 * The spirite of the Lorde vppon me, because he hath annoynted me, to preache the Gospell to the poore he hath sent me, to heale the broken harted, to preache delyueraunce to the captiue, and recouerynge of sight to the blynde, freely to set at libertie them that are bruised:

19 And to preache the acceptable yeere of the Lorde.

20 And when he had closed the booke, and geuen it agayne to the minister, he sate downe: and the eyes of al them that were in the synagogue were fastened on hym.

21 And he began to say vnto them, This day is this scripture fulfylled in your eares.

22 And al bare him witnesse, and woondred at the gratious woordes whiche proceded out of his mouth. And they sayde, Is not this Josephes sonne?

23 And he sayd vnto them, Ye wyl vtterly say vnto me this prouerbe, Physition, heale thee selfe: What so euer ye haue heard doone in Capernaum, doo the same here lykewyse in thyne owne countrey.

John.4.44. 24 And he sayd, * Verely I say vnto you, no prophete is accepted in his owne countrey.

1.Reg.7.9. 25 But I tell you of a trueth, * many wyddowes were in Israel in the dayes of Elias, when the heauen was shut three yeeres and sixe monethes, (when) great famyshment was throughout al the lande:

26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a wyddowe.

2.Reg.5.14. 27 * And many lepers were in Israel in the tyme of Elizeus the prophete: and none of them was cleansed, saue Naaman the Syrian.

28 And all they in the synagogue, when they heard these thynges, were fylled with wrath,

29 And rose vp, and thrust hym out of the citie, and ledde hym euen vnto the top * of the hyl (whereon their citie was buylt) that they myght cast hym downe hedlong.

* The Greeke readeth brow of the hyl.

30 But he passeing through the myddes of them, went his way:

Mat.13.4. 31 And came downe to Capernaum, a citie of Galilee, * and there taught them on the Sabboth dayes.

Mat.7.24. 32 * And they were astonied at his doctrine: for his preachyng was with power.

Mark.1.23. 33 * And in the synagogue there was a man, whiche had a spirite of a foule deuyl, and cryed out with a loude voyce,

34 Saying, let vs alone, what haue we to doo with thee, thou Jesus of Nazareth? art thou come to destroye vs? I knowe who thou art, (euen) the holy one of God.

35 And Jesus rebuked hym, saying, Holde thy peace, and come out of him. And when the deuyl had throwen him in the middes, he came out of him, and hurt him not.

36 And feare came on them all, and they spake among them selues, saying. What maner of saying is this: For with auctoritie and power he commaundeth the foule spirites, and they come out.

37 And the fame of him went out into euery place of the countrey rounde about.

Mat.8.14. 38 * And when he was rysen out of the Synagogue, he entred into Simons house: and Simons wyues mother was taken with a great feuer, and they made intercession to him for her.

39 And he stoode ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministred vnto them.

40 When the Sunne was downe, all they that had any sycke with dyuers diseases, brought them vnto hym: and when he had layde his handes on euery one of them, he healed them.

Mat.1.33. 41 * And deuylles also came out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebuking them, suffered them not to speake: for they knewe that he was Christe.

42 And when it was day, he departed, and went into a desart place: and the people sought hym, and came to hym, and kept hym, that he shoulde not depart from them.

43 And he sayd vnto them, I must preach the kyngdome of God to other cities also: For therefore am I sent.

44 And he was preachyng in the synagogues of Galilee.

The v. Chapter.

1. Christe teacheth out of a shyp. 36. newe and olde agree not.

The Gospel on the. v. sunday after trinitie.

IT * came to passe, that when the people preassed vppon hym, to heare the woorde of God, he was standyng by the lake of Gennazareth.

Mat.4.18. 2 And he sawe two shyppes stande by the lakes syde: but the fyshermen were gone out of them, and were washyng their nettes.

3 And when he was entred into one of the shyppes which pertayned to Simon, he prayed hym that he woulde thrust out a litle from the lande: and he sate downe, and taught the people out of the shyp.

4 When he had left speaking, he sayde vnto Simon, Launch out into the deepe, and let slyp your nettes to catch.

5 And Simon answearyng, sayde vnto hym, Maister, we haue laboured al nyght, and haue taken nothyng: neuertheles, at thy commaundement I wyl loose foorth the net.

6 And

6 And when they had this done, they inclosed a great multitude of fyshes, but their net brake.

7 And they beckened vnto their parteners, which were in the other shyp, that they should come and helpe them. And they came and fylled both the shyppes that they suncke (agayne.)

8 When Simon Peter sawe (this) he fel downe at Jesus knees, saying, Goe out from me, for I am a sinful man, O Lord.

9 For he was vtterly astonied, and al that were with hym, at the takyng of the fyshes, which they had caught togaether.

10 And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayde vnto Simon, Feare not, from henceforth thou shalt catch men.

11 And when they had brought vp their boates to the shore, they forsooke al, and followed hym.

Mat.8.2. 12 *And it came to passe, that when he was in a certayne citie, beholde, (there was) a man ful of leprosie: and when he had spyed Jesus, he fel flat on his face, and besought hym, saying, Lorde, if thou wylt, thou canst make me cleane.

13 And when he had stretched forth his hande, he touched hym, saying, I wyl, be thou cleane. And immediatly the leprosie departed from hym.

14 And he charged hym to tel no man: but, Goe (sayth he,) * and shewe thee selfe to the priest, and offer for thy cleansing, according as Moses commaunded, for a witnesse vnto them.

Luk.14.

15 But so muche the more went there a fame abrode of hym, and muche people came togeather to heare, and to be healed of hym from their infirmities.

16 And he kept hym selfe apart in the wildernesse, and prayed.

17 And it came to passe on a certayne day as he was teachyng, that there were Pharisees, and doctoures of the lawe sittyng by, whiche were come out of al the townes of Galilee, and Jurie, and Hierusalem: and the power of the Lorde was present, to heale them.

Mat.9. 18 *And behold, men brought in a bed a man which was taken with a palsie: and they sought meanes to bring him in, and to lay him before hym.

19 And when they could not fynde on what side they might bring him in, because of the preasse, they went vpon the rop of the house, and let hym downe through the tyling with his couche, euen into the myddes before Jesus.

20 When he sawe their fayth, he said vnto hym, Man, thy sinnes are forgeuen thee.

Matthew. Mark.2. 21 And the Scribes and the Pharisees began to * thinke, saying, What felowe is this which speaketh blasphemies? Who can forgeue sinnes, but God onely?

22 But when Jesus perceiued their thoughtes, he answearing, saide vnto them, What thinke ye in your hartes?

23 Whether is easier to say, thy sinnes be forgeuen thee: or to say, Ryse vp, and walke?

24 *But that ye may know that the sonne of man hath power to forgeue sinnes on earth (he sayd vnto the sicke of the palsie) I say vnto thee, Arise, and when thou hast taken vp thy couche, goe vnto thyne house. Mat.9.

25 And immediatly he rose vp before them, & when he had taken vp his couche, whereon he lay, he departed to his owne house, glorifying God.

26 And they were al amased, & they gaue the glory vnto God, & were fylled with feare, saying, Doubtlesse we haue seene strange thinges day.

27 And after these thynges he went forth, and sawe a Publicane, named Leui, sittyng at the receyte of custome: and he sayd vnto him, Folowe me. Mat.9.

28 And when he had leaft all, he rose vp, and folowed hym.

29 And Leui made hym a great feast in his owne house: and there was a great compayne of Publicanes, and of other that sate (at meate) with them.

30 But they that were Scribes and Pharisees among them, murmured agaynst his disciples, saying, Why do ye eate and drynke with Publicanes and sinners?

31 And Jesus answeryng, said vnto them, They that are whole neede not a Physition, but they that are sicke.

32 I came not to cal the righteous: but sinners to repentance.

33 And they sayd vnto hym, *Why do the disciples of John fast often, and make prayers, and lykewyse the disciples of the Pharisees: but thine eate and drynke? Mat.9.

34 He sayd vnto them, *Can ye make the chyldren of the weddyng chamber fast, while the bridegrome is with them? Mat.9.

35 But the dayes wyl come: and when the bridegrome shalbe take away from them, then shal they fast in those dayes.

36 He spake also vnto them a similitude. No man puteth a peece of a newe garment into an olde vesture: for then the newe rendeth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde.

37 And no man powreth newe wine into olde vessels: for yf he doo, the newe wine wyl burst the vessels, and run out it selfe, and the vessels shal perishe.

38 But newe wine must be put into newe vessels, and both are preserued.

39 No man also hauing dronke old wine, wyl straught way haue newe: for he sayth, The olde is better.

The vi Chapter.

47. With what fruite the worde of God is to be hearde.

Mat. 12. AND it came to passe on the second Sabboth after the first, that he went * through the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbyng them in their handes.

2 And certayne of the Pharisees sayd vnto them, Why doo ye that whiche is not lawfull to doo on the Sabboth dayes?

1. King. 21. 3 And Jesus answearyng them, sayd, Haue ye not read so much as this that Dauid

dyd, when he hym selfe was an hungred, and they which were with him:

4 Howe he went into the house of God, & dyd take and eate the shew bread, and gaue also to them that were with hym, which is not lawful to eate, but for the priestes onely?

5 And he said vnto them, That the sonne of man is Lord also of the (a) Sabboth day.

Exo.19.33 a That is, hauing power to dispence with the keping of the Sabboth day. Mat.12.5

6 And it came to passe also in another Sabboth, that he entred into the synagogue, and taught: and there was a man whose right hand was dryed vp.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabboth day, that they myght finde howe to accuse hym.

8 But he knewe their thoughtes, & sayde to the man which had the wythered hande, Ryse vp, and stand foorth in the myddes. And he arose, and stoode foorth.

9 Then sayd Iesus vnto them, I wyl aske you a question, Whether is it lawful on the Sabboth daye to doo good, or to doo euyl: to saue ones life, or to destroy it?

10 And when he had beheld them al in compasse, he said vnto the man, Stretche forth thy hand. And he dyd so: and his hand was restored againe as whole as the other.

11 And they were fylled with madnesse, & communed togeather among them selues, what they myght doo to Iesus.

12 And it came to passe in those dayes, that he went out into a mountaine to pray, and continued al nyght (there) in prayer to God.

13 And when it was day, he called his disciples: and of them he chose twelue, whom also he called Apostles:

Mat.10.1.

14 (Simon, whom he also named Peter, and Andrewe his brother: Iames and Iohn, Philip and Bartholomewe,

15 Matthewe, and Thomas, Iames (the sonne) of Alpheus, and Simon, which is called Zelotes

16 and Iudas Iames brother, and Iudas Iscariot, which also was the traytour)

17 And when he came downe with them, he stoode in the playne fielde, and the companie of his disciples, and a greate multitude of people, out of al Iurie, and Hierusalem, and from the sea (coast) of Tyre and Sidon, which came to heare hym, and to be healed of their diseases,

18 And they that were vexed with foule spirites: and they were healed.

19 And al the people prassed to touche hym: for there went vertue out of him, and healed them al.

Mar.3.2.

20 And when he had lifted vp his eyes vppon his disciples, he said, Blessed be ye poore: for yours is the kingdome of God.

Esai.65.13

21 Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that weepe nowe, for ye shal laugh.

Mar.5.3.

22 Blessed are ye when men shal hate you, and when they shal separate you (from their) companye, and shal raple on you, and put out your name as euyl, for the sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for behold, your reward is great in heauen, for in lyke maner dyd their fathers vnto the prophetes.

24 But woe vnto you that are ryche: for Amos.6
ye haue your consolation.

25 Woe vnto you that are ful: for ye shal hunger. Woe vnto you that nowe laugh: for ye shal mourne and wayle.

26 Woe vnto you when men shall prayse you: for so dyd their fathers to the false prophetes.

27 But I say vnto you which heare, Loue your enimies: doo good to them which hate you.

28 Blesse them that curse you: and pray for them which wrongfully trouble you.

29 And vnto him that smyteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbyd not to take thy coate also. Math.5.

30 Geue to euery man that asketh of thee, and of him that taketh away thy goodes, aske them not agayne.

31 And as ye would that men should doo to you, doo ye also to them lyke wyse. Mat.7.

32 For yf ye loue them whiche loue you, what thanke haue ye? for sinners also loue their louers. Marke.5.

33 And yf ye doo good for them which doo good for you, what thanke haue ye? for sinners also doo euen the same.

34 And if ye lend to them of whom ye hope to receyue, what thanke haue ye? for sinners also lende to sinners, to receyue suche lyke agayne.

35 But loue ye your enimies, and do good, and lende, looking for nothyng agayne: and your rewarde shalbe great, and ye shalbe the children of the hyghest: for he is kynde vnto the vnkynde, and to the euyl.

36 Be ye therefore mercyful, as your father also is mercyful. The Gospel on the .iii. Sunday after trinitie.

37 Iudge not, and ye shal not be iudged at all: condemne not, and ye shal not be condemned at al: forgeue, and ye shalbe forgeuen. Math.7.

38 Geue, and it shalbe geuen vnto you, good measure, prassed downe, shaken togeather, and runnyng ouer, shall men geue into your bosomes: for with the same measure that ye mete withall, it shalbe measured to you agayne. Prou.11. Math.7.

39 And he put forth a similitude vnto them, Can the blynde lead the blynde? Shal they not both fal into the diche? Math.15.

40 The disciple is not aboue his maister: but who so euer (wyl be) a perfect (disciple) shalbe as his maister is. Iohn.13.

41 And why seest thou the moate that is in thy brothers eye, but considerest not the beame that is in thyne owne eye? Math.7.

42 Either howe canst thou say to thy brother, Brother, let me put out the moate that is in thyne eye: when thou thy selfe seest not the beame that is in thyne owne eye? Thou hypocryte, cast out the beame out of thyne owne eye fyrste, and then shalt thou see perfectly to pull out the moate that is in thy brothers eye.

43 For it is not a good tree that bryngeth forth euyl fruite: neyther is that an euyl tree, that bryngeth forth good fruite. Math.7.

44 For euery tree is knowen by his owne fruite

fruite: for of thornes doo not men geather fygges, nor of a bramble bushe geather they grapes.

45 A good man out of the good treasure of his hart, bryngeth foorth that whiche is good: and an euyll man out of the euyll treasure of his hart bringeth foorth that whiche is euyll: * For of the abundance of the hart his mouth speaketh. Psal.40.

46 Why cal ye me, * Lord, Lord, and doo not as I byd you? Luc.6.

47 Who so euer commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you to whom he is lyke.

48 * He is lyke a man whiche buylt an house, and dygged deepe, and layde the fundation on the rocke. And when the waters arose, the flood beat vehemently vpon that house, and could not mooue it: for it was grounded vpon the rocke. Mat.7.

49 But he that heareth, and doeth it not, is like a man that without fundation buylte an house vpon the earth: agaynst which the flood dyd beat vehemently, and it fell immediatly, and the fal of that house was great.

The. vii. Chapter.

2. He healeth the captaynes seruant. 6. The fayth of the Centurion.

WHen he had ended all his sayinges in the audience of the people, * he entred into Capernaum. Mat.8.

2 And a certaine Centurions seruant, whiche was deare vnto him, being sicke, was in peryl of death.

3 And when he hearde of Jesus, he sent vnto hym the elders of the Jewes, beseeching hym that he woulde come and heale his seruant.

4 And when they came to Jesus, they besought hym instantly, saying, He is worthy that thou shouldest doo this for hym:

5 For he loueth our nation, and hath buylt vs a synagogue.

6 Then Jesus went with them. And when he was nowe not farre from the house, the Centurion sent freendes to hym, saying vnto hym, Lorde, trouble not thee selfe: for I am not worthy that thou shouldest enter vnder my roofe. Mat.8.

7 Wherefore I thought not mee selfe worthy to come vnto thee: but say thou the worde, and my seruant shalbe whole.

8 For I also am a man set vnder power, hauyng vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruaunt, Doo this, and he doeth it.

9 When Jesus hearde these thynges, he maruepled at hym, and turned him about, and sayd vnto the people that folowed hym, I say vnto you, I haue not founde so great fayth, no, not in Israel.

10 And they that were sent, when they were returned home, founde the seruant whole that had ben sicke.

The Gospell on the. xvi. sonday after Whitsonne.

11 And it came to passe (the day) after, that he went into a citie called Naim: and many of his disciples went with hym, and muche people.

12 When he came vnto the gate of the citie, beholde there was a dead man carryed out (whiche was) the onely sonne of his mother, and she was a wyddowe: and much people of the citie was with her.

13 And when the Lorde sawe her, he had compassion on her, and sayde vnto her, Weepe not.

14 And when he was come nygh, he touched the beere, (and they that bare hym stoode styl.) And he sayde, Young man, I say vnto thee, Aryse.

15 And he that was dead, sate vp, and began to speake: * and (he) deliuered him to his mother. 3.Reg.17.

16 And there came a feare on them al, and they gaue the glory vnto God, saying, * that a great prophete is risen vp among vs, and verily God hath visited his people. Joh.4.

17 And this rumour of him went foorth throughout al Jurie, and throughout al the regions whiche lye rounde about.

18 And the disciples of John shewed hym of al these thynges.

19 * And John, when he had called vnto hym two of his disciples, he sent them to Jesus, saying, Art thou he that commeth? or looke we for another? Mat.9.

20 When the men were come vnto hym, they sayde, John Baptist hath sent vs vnto thee, saying, Art thou he that commeth? or looke we for another?

21 And in that same houre, he cured many of their infirmities and plagues, and of euyll spirites, and vnto many that were blynde he gaue syght.

22 Then Jesus aunswearyng, sayde vnto them, Goe your way, and bring woorde againe to John what thynges ye haue seene, & heard, howe that, the * blynde see agayne, the halt goe, the leapers are cleansed, the deafe heare, the dead ryse, to the poore is the Gospel preached: Esai.35.

23 And happie is he who so euer shall not be offended at me.

24 * And when the messengers of John were departed, he began to speake vnto the people concerning John: What went ye out into the wylderneſſe for to see? A reede shaken with the wynde? Mat.9.

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they whiche are gorgiously apparelled, and lyue delicately, are in kinges courtes.

26 But what went ye out to see? A prophete? Yea, I say vnto you, and more then a prophete.

27 This is he of whom it is written, * Beholde I sende my messenger before thy face, whiche shal prepare thy way before thee. Mat.11.

28 For I say vnto you, Among womens chyldren there is not a greater prophete then John Baptist: neuertheleſſe he that is lesse in the kyngdome of God, is greater then he.

29 And al the people that heard (him,) and the Publicanes, beyng baptised with the baptisme of John, iustifyed God.

30 But the Pharisees and lawyers despised the counsayle of God agaynst them selues, beyng not baptised of hym.

31 And the Lorde sayd, * Whereunto shal I lyken the men of this generation? and to Mat.11.

what(thyng)are they lyke?

32 They are lyke vnto chyldren,syttyng in the market place, and cryyng one to another, and sayyng,We haue pyped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neyther eatyng bread,nor drynking wyne, and ye say, He hath a deuyl.

34 The sonne of man is come, eating and drinking, and ye say, Beholde a gluttonous man, & a wine bibber,a freende of publicanes and sinners.

35 And wysedome is iustified of all her chyldren.

36 And one of the Pharisees desired hym that he woulde eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And behold,a woman in that citie,whiche was a sinner, when she knewe that Iesus sate at meate in the Pharisees house, she brought an Alabaster bore of oyntment:

38 And stoode at his feete behinde him, weeping, and beganne to washe his feete with teares, and dyd wype them cleane with the heares of her head, and all to kyssed his feete, and annoynted them with the oyntment.

39 When the Pharisees whiche had bydden him, sawe (it,) he spake within him selfe, saying,If this man were a prophete,he should surely knowe who, and what manner of woman this is that toucheth hym, for she is a sinner.

40 And Iesus answearing,sayd vnto him, Simon, I haue somewhat to say vnto thee. And he sayth,Maister,say on.

41 There was a certayne lender, whiche had two debters: the one ought fiue hundred pence,and the other fiftie.

42 When they had nothyng to pay,he forgaue them both. Tell me therefore,whiche of them wyl loue him moste?

43 Simon answeared,and sayd,I suppose, that he to whom he forgaue moste.And he said vnto hym,Thou hast truely iudged.

44 And he turned to the woman, and sayd vnto Simon, Seest thou this woman? I entred into thyne house,thou gauest me no water for my feete:but she hath washed my feete with teares,and wiped them with the heares of her head.

45 Thou gauest me no kysse: but this woman,since the tyme I came in,hath not ceassed to kysse my feete.

46 Mine head with oyle thou diddest not annoynt: but this woman hath annoynted my feete with oyntment.

47 Wherefore, I say vnto thee, many sinnes are forgeuen her, for she loued muche: to whom litle is forgeuen, the same loueth litle.

48 And he sayd vnto her, Thy sinnes are forgeuen thee.

49 And they that sate at meate with him, began to say within them selues, who is this that forgeueth sinnes also.

50 And he sayde to the woman, * Thy fayth hath saued thee,goe in peace.

Marke.5.

The. viii. Chapter.

3. Christ and his apostles goe from towne to towne,and preache. 5. The parable of the seede 16. and of the candle.

AND it came to passe afterwarde, that he hym selfe went throughout euery citie and village preaching, and shewyng the glad tydynges of the kingdome of God: and the twelue(were)with him.

2 And also certayne women whiche had been healed of euyll spirites and infirmities, Marie whiche is called Magdalene, * out of whom went seuen deuyls. Mar.16.9

3 And Ioanna the wife of Chuza,Herodes Stewarde, and Sulanna, and many other, whiche ministred vnto hym of theyr substaunce.

4 * When muche people were geathered togeather, and were come to hym out of all cities, he spake by a similitude. The Gospell on Sexagesima Sunday.

5 The Sower went out to sowe his seede, and as he sowed,some fel by the way side, and it was troden downe,and the foules of the ayre deuoured it vp. Mat.13.3

6 And some fell on stones,and as soone as it was sprong vp,it wythered away,because it lacked moystnesse.

7 And some fell among thornes, * and the thornes sprang vp with it,and choked it. * or,rather thus,And some fel among thistles, and the thistles sprig vp with it,& choked it.

8 And some fel on good ground, & sprang vp, and bare fruite an hundred folde. And as he sayde these thynges, he cryed, He that hath eares to heare, let hym heare.

9 And his disciples asked hym, saying, What maner of similitude is this?

10 And he sayd(vnto them,)Vnto you it is geuen to knowe the secretes of the kyngdome of God:but to other by parables, * that when they see, they shoulde not see, and when they heare,they shoulde not vnderstande. Esai.6.9.

11 * The parable is this, The seede is the woorde of God. Math.13.4

12 Those that are beside the way, are they that heare: then commeth the deuyll, and taketh away the woorde out of their hartes, lest they shoulde beleeue,and be saued.

13 They on the stones(are they,) whiche when they heare,receiue the woorde with ioy: and these haue no rootes,which for a while beleeue,and in tyme of temptation goe away. Mat.13.8

14 And that which fel among thornes, are they, whiche when they haue heard, goe forth,and are choked with cares and riches, and voluptuous lyuyng, and bring forth no fruite.

15 But that(which fel)on the good ground, are they, whiche with a pure and good hart heare the woord,and keepe it, and bring forth fruite through patience.

16 * No man when he lyghteth a candle, Mat.5.15

couereth it with a vessel, or putteth it vnder a bed: but setteth it on a candlesticke,that they which enter in,may see the lyght.

17 * For nothyng is secrete, that shall not be made manifest: neyther any thyng hydde, that shal not be knowen,and come to lyght. Mat.10.26

18 Take heede therefore howe ye heare: * for whosoeuer hath, to hym shalbe geuen: and whosoeuer hath not, from hym shalbe taken,euen that same which he supposeth that he hath. Mat.13.12

19 Then

Mat.12.46

19 Then came to hym his mother and his brethren, and could not come at hym for preasse.

20 And it was tolde hym (by certayne) whiche sayd, Thy mother and thy brethren stand without wyllyng to see thee.

21 He answeared and sayd vnto them, My mother and my brethren (a) are these whiche heare the woord of God, and doo it.

a The spirituall kynred, is more preferred before the carnal.

22 And it came to passe on a certayne day, that he went into a shyp, and his disciples also: and he sayde vnto them, Let vs goe ouer vnto the other side of the lake. And they launched foorth.

Mat.8.23.

23 But as they sailed, he fel a sleepe, and there came downe a storme of wynde on the lake, and they were fylled (with water) & were in ieopardie.

24 And they came to hym, and awoke him, saying, Maister, maister, we are lost. Then he rose, and rebuked the wynde, and the tempest of water: and they ceassed, and it waxed calme.

25 And he said vnto them, Where is your fayth? And they feared, and wondred, saying one to another, Who is this? For he commaundeth both the wyndes and water, and they obey hym.

26 And they sayled vnto the region of the Gadarenites, whiche is ouer against Galilee.

Mat.8.8.

27 And when he went out to lande, there met hym out of the citie a certayne man which had deuylles long tyme, and ware no clothes, neyther abode in (any) houle, but in graues.

28 When he sawe Jesus, and had cryed aloude he fel downe before hym, and with a loude voyce sayd, What haue I to do with thee Jesus, thou sonne of god most hyghest? I beseeche thee torment me not.

29 (For he commaunded the foule spirite to come out of the man: For oftentymes he had caught hym, and he was bound with chaynes, and kept with fetters: and he brake the bandes, and was caryed of the feende into the wylderneſſe.)

30 And Jesus asked hym, saying, What is thy name? And he sayde, Legion: because many deuyles were entred into hym.

31 And they besought hym that he would not commaunde them to goe out into the deepe.

32 And there was there an heard of many Swyne feedyng on a hyl: and (b) they besought hym that he would suffer them to enter into them: and he suffered them.

b That is, the diuylles.

33 Then went the deuyls out of the man, and entred into the Swyne: and the heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was doone, they fledde: and when they were departed, they tolde it in the citie, and in the villages.

35 Therefore they came out to see what was doone, & came to Jesus, & found the man, out of whom the deuylles were departed, sittyng at the feete of Jesus, clothed, and in his right mynde: and they were afrayde.

36 They also which saw it, told them by what meanes he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought hym that he would depart from them, and they were taken with great feare: and he gate him vp into the shyp, and returned backe agayne.

38 Then the man, out of whom the deuyls were departed, besought hym that he might be with hym: but Jesus sent hym away, sayyng,

39 Go home againe to thyne owne house, and shewe what * thinges soeuer GOD hath done for thee. And he went his way, and preached throughout al the citie, what thinges soeuer Jesus had done vnto hym.

* or, what great things God hath done vnto thee.

40 And it came to passe, that when Jesus was come agayne, the people receyued hym: for they were al wayting for hym.

41 And behold, there came a man, named Jairus, * and he was a ruler in the Synagogue, and he fel downe at Jesus feete, prayyng hym that he would come into his houle:

Math.9.18.

42 For he had but one daughter onely, vppon a twelue yeeres of age, and she lay a dying. (But as he went, the people thronged hym.

43 And a woman, hauing an issue of blood twelue yeeres, whiche had spent all her substaunce vpon Phisitions, neyther could be holpen of any,

44 Came behynde hym, and touched the hemme of his rayment: and immediatly her issue of blood stanched.

45 And Jesus sayde, Who (is it) that touched me? When euery man denied, Peter and they that were with hym, sayde, Maister, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Jesus sayd, Some body hath touched me: for I perceyue that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came tremblyng, and fell (at his feete) and tolde hym before al the people, for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Daughter, be of good comfort, thy fayth hath saued thee, go in peace.)

49 Whyle he yet spake, there commeth one from the ruler of the synagogues house, saying to hym, Thy daughter is dead, disease not the maister.

50 But when Jesus heard (that woord,) he answeared hym, (saying,) Feare not, beleeue onely, and she shalbe made whole.

51 And when he came into the house, he suffered no man to go in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, and sorowed for her: and he saide. Weepe not, the damosel is not dead, but sleepeth.

53 And they laughed hym to scorne, knowing that she was dead.

54 And he thrust them al out, and tooke her by the hande, and cryed, saying, Mayde, aryse.

55 And her spirite came againe, and she arose strayghtway: and he commaunded to

geue her meate.

56 And her parentes were astonied: but he warned them that they shoulde tel no man what was done.

The.ix. Chapter.

Of three that would folowe Christe, but after diuers sortes of looking backe.

Mat.10.1. IEsus* when he had called the twelue togeather, gaue them power and auctho̓itie ouer al deuils, and to heale diseases.

2 And he sent them to preache the kyngdome of God, and to heale the sicke.

3 And he sayd vnto them, Take nothyng to your iourney, neyther rodde, no̓ scrippe, neyther bread, neyther mony, neyther haue two coates a peece.

4 And whatsoeuer house ye enter into, there abyde, and thence depart.

5 And whosoeuer wyl not receiue you, when ye goe out of that citie, shake of the very dust from your feete, fo̓ a testimonie agaynst them.

6 And they departed, and went throughout the townes, preachyng the Gospel, and healyng euery where.

Mat.6.14. 7 *And Herode the Tetrarche heard of al that was done by hym: and he doubted, because that it was sayde of some, that Iohn was rysen from death:

8 And of some that Elias had appeared, and of some, that one of the olde prophetes was rysen.

9 And Herode sayd, Iohn haue I beheaded: but who is this of whom I heare suche thynges? And he desyred to see hym.

10 And the Apostles, when they returned, tolde hym al that they had done. * And he toke
Mat. 14.13. them, and went aside into a solitary place, nigh vnto the citie called Bethsaida.

11 Which when the people knewe, they folowed hym: and when he had receyued them, he spake vnto them of the kyngdome of God, and healed them that had neede to be healed.

Mat. 14.16 12 *And when the day began to weare away, then came the twelue, and said vnto him, Sende the people away, that they may goe into the villages and feeldes round about, and lodge, and geat meate: fo̓ we are here in a place of wylderneſſe.

13 But he sayde vnto them, Geue ye them to eate. And they sayde, We haue no moe but fiue loaues and two fishes, except we shoulde goe and buy meate fo̓ al this people.

14 And they were about fiue thousand men. And he sayd to his disciples. Cause them to sit downe by fyfties in a company.

15 And they dyd so, and made them al to syt downe.

16 And when he had taken the fiue loaues, and the two fishes, and looked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before the people.

17 And they dyd al eate, and were satisfied. And there was taken vp of that remayned to them, twelue askettes ful of broken meate.

Mat.16.13 18 *And it came to passe, as he was alone prayeng, his disciples were with hym: and he asked them, saying, Whom say the people that I am?

19 They answearing, said, Iohn the Baptist: some say, Elias: and some say that one of the olde prophetes is rysen.

20 He sayde vnto them, But whom say ye that I am? Peter answearyng, sayde, (thou art) that Christ, of God.

21 And he warned and commaunded them to tel no man that thyng:

22 Saying, * That the sonne of man must Mat. 17.22
suffer many thynges, and be reproued of the elders, and of the hygh priestes and Scribes, and be slayne, and ryse the thyrde day.

23 * And he sayd to them all, If any man Math.10.38
wyl come after me, let hym denye hym selfe, and take vp his crosse dayly, and folowe me.

24 *Fo̓ who so euer wyl saue his life, shal Math.10.
loose it: but who so euer wyl loose his lyfe fo̓ my sake, the same shal saue it.

25 *Fo̓ what auantageth it a man, yf he Mat.16.26.
win the whole worlde, and loose hym selfe, o̓ run in danger of hym selfe?

26 * Fo̓ who so euer shalbe ashamed of me, Mat.10.33.
and of my woo̓des, of hym shal the sonne of man be ashamed when he shal come in the glory of hym selfe, and of his father, and of the holy angels.

27 *I tel you of a trueth, there be some stan- Math.16.
ding here, which shal in no wyse taste of death, tyl they see the kingdome of God.

28 * And it came to passe, about an eyght Math.9.2.
dayes after these sayinges, he tooke Peter, and Iohn, and Iames, and went vp into a mountayne to pray.

29 And it came to passe as he prayed, the fashion of his countenaunce was changed, and his garment shining very whyte.

30 And behold, there talked with him two men, which were Moses and Elias,

31 That appeared in glory, and spake of his departing, which he should ende at Hierusalem.

32 But Peter, and they that were with him, were heauie with sleepe: and when they awooke, they sawe his glory, and the two men standyng with hym.

33 And it came to passe, as they departed from hym, Peter sayde vnto Iesus, Maister, it is good beyng here fo̓ vs, and let vs make three tabernacles, one fo̓ thee, and one fo̓ Moses, and one fo̓ Elias: not knowyng what he sayde.

34 Whyle he thus spake, there came a cloud and o̓ershadowed them, & they feared, when they were come into the cloude.

35 And there came a voyce out of the cloud, saying, This is my deare sonne, heare hym.

36 And assoone as the voyce was past, Iesus was founde alone, and they kept it close, and tolde no man in those dayes any of those thynges which they had seene.

37 * And it came to passe, that on the nexte Math.17.14
day, when they were come downe from the hil, much people met hym.

38 And behold, a man of the companie cryed out, saying, Maister, I beseeche thee behold my sonne, fo̓ he is al that I haue:

39 And see, a spirite taketh hym, and sodaynely he cryeth, and teareth hym that he foometh agayne, and with much payne he departeth from hym, when he renteth hym.

40 And

40 And I besought thy disciples to cast hym out, and they coulde not.

41 Jesus answearing, sayde, O faythlesse & peruerse nation, how long shal I be with you, and shal suffer you? bryng thy sonne hyther.

42 As he was yet a commyng, the feende rent hym, and tare hym: and Jesus rebuked the vncleane spirite, and healed the chylde, and deliuered hym agayne to his father.

43 And they were al amased at the maiestie of God: But whyle they wondred euery one at al thinges which Jesus dyd, he sayd vnto his disciples,

44 *Let these sayinges sincke downe into your eares: for it wyll come to passe, that the sonne of man shalbe deliuered into the handes of men. *Lu.17.32.

45 But they wist not what that woorde meant, and it was hid from them, that they shoulde not vnderstande it: and they feared to aske hym of that saying.

46 * Then there arose a disputation among them, which of them should be the greatest. *Lu.18.1

47 When Jesus perceyued the thought of their hart, he tooke a chylde, and set hym hard by hym,

48 And sayd vnto them, Who so euer shal receyue this chylde in my name, receyueth me: and who so euer shall receyue me, receyueth hym that sent me: For he that is least among you al, the same shalbe great.

49 *And John answearing, said, Maister, we sawe one castyng out deuyls in thy name, and we forbade hym, because he followeth not (thee) with vs. *Lu.9.38.

50 And Jesus sayd vnto hym, Forbid ye (hym) not: for he that is not agaynst vs, is with vs.

51 And it came to passe, when the tyme was come that he shoulde be receyued vp, he stedfastly set his face to goe to Hierusalem,

52 And sent messengers before his face, and they went and entred into a village of the Samaritanes, to make redy for him.

53 And they dyd not receyue him, because his face was as though he would goe to Hierusalem.

54 When his disciples, James and John sawe this, they sayde, Lorde wilt thou that we commaunde fyre to come downe from heauen, and consume them, euen as Elias did?

55 Jesus turning about, rebuked them, saying, Ye wote not what maner spirite ye are of.

56 * For the sonne of man is not come to destroy mens lyues, but to saue them. And they went to another village. *Lu.9.19.

57 And it came to passe, that as they went walkyng in the way, a certaine man sayd vnto hym, I wyl followe thee, Lord, whither so euer thou goest.

58 And Jesus sayd vnto hym, Foxes haue holes, and birdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

59 *And he sayde vnto another, Followe me: And the same sayde, Lorde, suffer me fyrst to goe and bury my father. *Lu.9.21.

60 Jesus sayd vnto hym, Let the dead bury the dead: but goe thou and preache the kingdome of God.

61 And another sayd, Lord, I wyl followe thee: but let me first go bid them farewel whiche are at home at my house.

62 Jesus sayde vnto hym, No man hauyng put his hande to the plowe, and lookyng backe, is apt to the kyngdome of GOD.

The. x. Chapter.

He sendeth seuentie disciples to preache, geuyng them charge howe to behaue them selues.

AFter these thynges the Lorde appoynted other seuentie also, and sent them two and two before his face, into euerye citie and place, whither he hym selfe woulde come. The Gospel on S. Luke the Euangelistes day.

2 Therefore sayde he vnto them, * The haruest is great, but the labourers are fewe: pray ye therefore the Lorde of the haruest, to sende * foorth labourers into his haruest. *Mat.9.37. * or, thrust foorth.

3 Goe your wayes: * Behold, I sende you foorth as lambes among woolues. *Mat.10.16.

4 Beare no wallet, neyther scrippe, nor shoes, and salute no man by the way,

5 *Into what so euer house ye enter, fyrst say, Peace be to this house. *Mat.10.14.

6 And yf the sonne of peace be there, your peace shal rest vpon hym: if not, it shal turne to you agayne.

7 And in the same house tarry styl, eating and drynkyng such thinges as they (haue:) For the labourer is woorthy of his rewarde. Goe not from house to house.

8 *And into what so euer citie ye enter, and they receyue you, eate such thynges as are set before you: *Mat.10.12.

9 And heale the sicke that are therein, and say vnto them, The kyngdome of God is come nygh vpon you.

10 But into what so euer citie ye enter, and they receyue you not, goe your wayes out into the streetes of the same, and say,

11 *Euen the very dust of your citie, which cleaueth on vs, we doo wipe of against you: notwithstandyng, be ye sure of this, that the kyngdome of GOD was come nygh vpon you. *Acte.13.51.

12 I say vnto you, That it shalbe easier in that day for Sodome, then for that citie.

13 * Wo vnto thee Chorazin, wo vnto thee Bethsaida: For if the mightie woorkes had been doone in Tyre and Sidon, which haue been doone in you, they had a great whyle ago repented, sittyng in sackcloth and ashes. *Mat.11.21.

14 Therefore it shalbe easier for Tyre and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me. *Mat.10.40.

17 And the seuentie turned agayne with ioy, saying, Lord, euen the (very) deuyles are subdued vnto vs through thy name.

18 And he sayde vnto them, I sawe Satan as it had been lightning, fallyng downe from

from heauen.

19 Beholde, I geue vnto you power to tread on Serpentes and Scorpions, and ouer all maner power of the enimie: and nothing shall by any meanes hurt you.

20 But in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are wrytten in the Heauens.

21 The same houre Iesus reioyced in the spirite, and sayd, I confesse vnto thee father, Lord of heauen and earth, that thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes: euen so father, for so it pleased thee.

22 All thinges are geuen me of my father: no man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne wyl reueale him.

The Gospel on the .xiii. Sunday after Trinitie.

23 And he turned to his disciples, and saide secretly, * Happy are the eyes whiche see the thynges that ye see.

Mat.13.16.

24 For I tell you, that many prophetes and kynges haue desired to see those thyngs which ye see, and haue not seene them: and to heare those thinges whiche ye heare, and haue not heard them.

25 And behold, a certayne Lawyer stood vp, and tempted him, saying, * Maister, what shall I doo to inherite eternall lyfe? He sayd vnto him,

Mat.22.35

26 What is wrytten in the lawe? howe readest thou?

27 And he answering, sayd, * Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule, and with all thy strength, and with all thy mind, * and thy neyghbour as thee selfe.

Deut.6.1.

Leuit.19.18.

28 And he said vnto him, Thou hast answered right, this doo, and thou shalt lyue.

29 But he, wyllyng to iustifie him selfe, sayd vnto Iesus, And who is my neyghbour.

30 And Iesus answearing, sayde, A certayne man dessended from Hierusalem to Iericho, and fell among theeues, whiche robbed hym of his rayment, and wounded hym, and departed, leauyng him halfe dead.

31 And it befell, that there came downe a certayne Priest that same way, and when he sawe him, he passed by on the other side.

32 And likewyse a Leuite, when he went nygh to the place, came and looked on hym, and passed by on the other side.

33 But a certayne Samaritane as he iourneyed, came by hym: and when he sawe him, he had compassion on hym.

34 And went to him, and bound vp his woundes, powring in oyle and wine, and set him on his owne beast, and brought him to a (common) Inne, and made prouision for him.

35 And on the morowe when he departed, he tooke out two pence, and gaue them to the host, and sayde vnto hym, Take cure of hym, and what so euer thou spendest more, when I come agayne, I wyll recompence thee.

36 Whiche nowe of these three, thinkest thou, was neyghbour vnto hym that fell among the theeues.

37 And he sayd, He that shewed mercy on him. Then sayd Iesus vnto him, Goe, and doo thou likewyse.

38 Nowe it came to passe as they went, that he entred into a certayne village: and a certayne woman, named Martha, receyued him into her house.

39 And this woman had a sister, called Marie, whiche also sate at Iesus feete, and heard his woord.

40 But Martha was cumbred about much seruyng, and came to him, and sayd, Lord, doost thou not care that my sister hath left me to serue alone? Byd her therefore that she helpe me.

41 And Iesus answeared, and sayde vnto her, Martha, Martha, thou art carefull, and troubled about many thinges:

42 Verely one is needefull, Mary hath chosen the good part, which shall not be taken away from her.

The .xi. Chapter.

2. Christ teacheth his disciples to pray. 14. He dryueth out a dumbe deuyll.

AND so it was, that as he was praying in a certayne place, when he ceassed, one of his disciples sayde vnto him, Lorde, teache vs to pray, as Iohn also taught his disciples.

2 And he sayd vnto them, When ye pray, say, * O our father which art in heauen, Halowed be thy name, Thy kingdome come, Thy wyll be done, euen in earth also as it is in heauen.

Mark.6.9.

3 Our dayly bread geue vs this day,

4 And forgeue vs our sinnes: for euen we forgeue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from the euyll.

5 And he sayd vnto them, Which of you shall haue a freend, and shall goe vnto him at midnight, and say vnto him, Freend, lend me three loaues:

6 For a freend of myne is come out of the way to me, and I haue nothing to set before hym.

7 And he from within shall answeare, and say, Trouble me not, the doore is nowe shutte, and my children are with me in bed: I can not ryse and geue thee.

8 I say vnto you, Though he wyll not ryse, and geue him, because he is his freend: yet because of his importunitie, he wyll ryse, and geue him as many as he needeth.

9 * And I say vnto you, Aske, and it shall be geuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.

Math.7.7

10 * For euery one that asketh, receyueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

Math.7.7

11 * If the sonne shall aske bread of any of you that is a father, wyll he geue him a stone? Or yf he aske fyshe, wyll he for fyshe geue him a Serpent?

Mat.7.9.

12 Or yf he shall aske an Egge, wyll he offer him a Scorpion?

13 If ye then, being euyll, haue knowledge to geue good gyftes vnto your children: how much more shall your father of heauen geue his holy spirite to them that desire (it) of hym?

14 And

The Gospell in the iii. sunday in Lent.

14 And he was castyng out a deuyl, and the same was dumbe. And it came to passe, when the deuyll was gone out, the dumbe spake, and the people woondred.

Mat.9.24

15 But some of them sayde, *He casteth out deuyls through Beelzebub the cheefe of the deuyls.

16 And other temptyng him, required of him a signe from heauen.

Mat.12.25

17 But he knowyng theyr thoughtes, sayd vnto them, *Euery kyngdome diuided agaynst it selfe is desolate: and a house (diuided) agaynst a house, falleth.

18 Yf Satan also be diuided agaynst him selfe, howe shall his kyngdome endure? Because ye say that I cast out deuyls through Beelzebub.

*the helpe of

19 Yf I by *Beelzebub cast out deuyls, by whom doo your chyldren cast them out? therefore shal they be your iudges.

20 But yf I with the finger of God cast out deuyls, no doubt the kyngdome of God is come vpon you.

21 When the strong man armed, keepeth his palace, his goodes are in peace.

22 But when a stronger then he shal come vpon hym, and ouercome hym, he taketh from him al his harnesse wherein he trusted, and diuideth his spoyles.

23 He that is not with me is agaynst me: and he that gathereth not with me, scattereth.

Mat.12.43

24 When the vncleane spirite is gone out *of a man, he walketh through drye places, seekyng rest: and findyng none, he sayth, I wyl returne vnto my house, whence I came out.

25 And when he commeth, he findeth it swept and garnished.

Heb.6.4

26 *Then goeth he, and taketh to hym seuen other spirites woorse then hym selfe, and they enter in, and dwel there, and the last state of that man is woorse then the fyrst.

27 And it came to passe as he spake these thynges, a certayne woman of the companie lyft vp her voyce, and sayde vnto hym, Happie is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he sayd, Yea rather happie are they that heare the woorde of God and keepe it.

Mat.12.36

29 *When the people were gathered thicke together, he began to say, This is an euyl nation: they seeke a signe, and there shal no signe be geuen them, * but the signe of Jonas the Prophete.

Jonas.2.1

30 For as Jonas was a signe vnto the Niniuites, so shal also the sonne of man be to this nation.

3 Reg.10.1

31 *The Queene of the South shall ryse in iudgement with the men of this nation, and condemne them: for she came from the vtmost partes of the earth, to heare the wysedome of Solomon: and beholde, a greater then Solomon is here.

Jonas.3.5

32 The men of Niniue shal ryse in iudgement with this nation, and shall condemne them: *for they repented at the preachyng of Jonas, and beholde, a greater then Jonas is here.

Mat.5.15

33 *No man when he hath lighted a candle, putteth it in a priuie place, neyther vnder a bushel: but on a candlesticke, that they which come in, may see the light.

Mat.6.22 a. That is, the lyght.

34 *The (a)candle of the body is the eye: therefore when thine eye is single, al thy body also is ful of lyght: but if thine eye be euyl, al thy body also is ful of darknesse.

35 Take heede therefore, that the lyght which is in thee, be not darknesse.

36 Yf al thy body therefore be cleare, hauyng no part darke: then shal it al be full of lyght, euen as when a candle doeth light thee with brightnesse.

37 And as he spake, a certayne Pharisee besought him to dine with hym: And Jesus went in, and sate downe to meate.

38 When the Pharisee sawe it, he marueyled that he had not first washed before dinner.

Mat.23.25

39 *And the Lorde sayd vnto him, Nowe doo ye Pharisees make cleane the outside of the cup, and the platter: but your inwarde part is ful of rauenyng and wyckednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

* or, precious

41 But rather geue almes of those things which are *within: and beholde, all thinges are cleane vnto you.

42 But woe vnto you Pharisees: for ye tithe mint, and rue, and al maner herbes, and passe ouer iudgement, and the loue of GOD: These ought ye to haue doone, and yet not to leaue the other vndoone.

Mat.23.6

43 *Woe vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetinges in the marketes.

44 Wo vnto you Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answeared one of the lawyers, and sayd vnto hym, Maister, thus saying, thou puttest vs to rebuke also.

Mat.23.4

46 *And he sayd, Wo vnto you also ye lawyers: for ye lade men with burdens greeuous to be borne, and ye your selues touch not the burdens with one of your fingers.

47 Wo vnto you, for ye buylde the sepulchres of the prophetes, and your fathers kylled them.

48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they kylled them, and ye buyld theyr sepulchres.

49 Therefore sayd the wisedome of God, I wyl send them prophetes and apostles, and (some) of them they shal slay and persecute:

50 That the blood of all the prophetes, which was shedde from the fundation of the worlde, may be requyred of this generation,

Gen.4.8

51 *From the blood of Abel, vnto the blood of Zacharie, which perished betweene the aultar and the temple: Verely I say vnto you, it shalbe required of this nation.

52 Wo vnto you lawyers: for ye haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbad.

53 When he thus spake vnto them, the lawyers and the Pharisees beganne to vrge (him) vehemently, and to prouoke hym to speake many thynges:

54 Laying

54 Laying wayte for hym, and seekyng to
catche somethyng out of his mouth, whereby
they might accuse hym.

The xii. Chapter.

1. The leauen of the Pharisees is to be auoyded. 20 Agaynst care of earthly thynges.

Mat.16.5 IN *the meane tyme, when there were gathered togeather an innumerable multitude of people, (insomuche) that they trode one another, he began to say vnto his disciples, First of al beware of the leauen of the Pharisees, which is hypocrisie.

Mat.10.26 2 *For there is nothyng couered, that shall not be vncouered, neyther hyd, that shall not be knowen.

3 Therefore, what so euer ye haue spoken in darknesse, shalbe heard in the lyght: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached on the top of the houses.

Mat.10.28 4 *And I say vnto you my freendes, Be not afrayde of them that kyl the body, and after that, haue no more that they can doo.

5 But I will forewarne you whom you shal feare: Feare hym, whiche after he hath kylled, hath power to cast into hel, yea, I say vnto you, Feare hym.

Mat.10.29 6 *Are not fiue sparrowes solde for two farthynges, and not one of them is forgotten before God?

7 But, euen the very heares of your head are numbred: Feare not therefore, ye are more of value then many sparrowes.

Mat.10.33 8 *Also I say vnto you, Who so euer shal confesse me before men, hym shal the sonne of man knowledge also before the angelles of God.

9 But he that shal denie me before men, shalbe denied before the angels of God.

10 And who so euer shal speake a woorde agaynst the sonne of man, it shalbe forgeuen hym: but vnto hym that blasphemeth the holy ghost, it shal not be forgeuen.

11 And when they bryng you into the synagogues, and vnto the rulers and officers, take ye no thought howe or what thing ye shal answeare, or what ye shal speake:

12 For the holy ghost shall teache you in
Mat.10.29 the same houre, what ye ought to say.

13 One of the companie sayde vnto him, Maister, speake to my brother, that he diuide the inheritance with me.

14 And he sayde vnto hym, Man, who made me a iudge, or a diuider ouer you?

15 And he sayd vnto them, Take heede, and beware of couetousnesse: for no mans life standeth in the abundance of the thynges which he possesseth.

16 And he put foorth a similitude vnto them, saying, *The grounde of a certayne riche
Eccle.11.19 man brought foorth plentiful fruites.

17 And he thought within hym selfe, saying, What shall I doo, because I haue no roome where to bestowe my fruites?

18 And he sayd, This wyl I doo, I wyll pul downe my barnes, and buyld greater, and therein wyl I geather all my fruites and my goodes.

19 And I wyll say to my soule, Soule, thou hast muste goodes layde vp in (store) for many yeeres, take thine ease, eate, drynke, and be merie.

20 But God sayde vnto hym, Thou foole, this nyght doo they requyre thy soule agayne from thee: then whose shal those thynges be, which thou hast prouided?

21 So is he that geathereth rychesse to hym selfe, and is not riche towardes God.

22 And he spake vnto his disciples, Therefore I say vnto you, *Take no thought for Mat.6.25
your lyfe what ye shal eate, neyther for the body what ye shal put on.

23 The lyfe is more then meate, and the body is more then rayment.

24 Consyder the Rauens, for they neither sowe nor reape, which neyther haue storehouse nor barne, and (notwithstandyng) God feedeth them: Howe muche more are ye better then the foules?

25 Which of you with takyng thought, can adde to his stature one cubite?

26 If ye then be not able to doo that thing which is least: why take ye thought for the remnant?

27 Consyder the Lilies howe they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in al his royaltie, was not clothed like one of these.

28 If God so clothe the grasse, which is to day in the feeld, and to morowe is cast into the furnace: howe much more (wyl he cloth) you, (O) ye of litle fayth?

29 And aske not ye what ye shal eate, or what ye shal drynke, neither be ye of doubtful mynde.

30 For al such thynges doo the people of the worlde seeke for: and your father knoweth that ye haue neede of these thynges.

31 But rather seeke ye after the kyngdome of God, and al these thinges shalbe added vnto you.

32 Feare not (O) litle flocke, for it is your fathers good pleasure to geue you a kyngdome.

33 Sel that ye haue, and geue almes: *and Mat.6.20
prepare you bagges whiche ware not olde, (euen) a treasure that fayleth not in the heauens, where no theefe approcheth, neyther moth corrupteth.

34 For where your treasure is, there wyll your hart be also.

35 *Let your loynes be gyrde about, and 1.Pet.1.13
(your) lyghtes burnyng.

36 And ye your selues (be) lyke vnto men that wayte for their Lorde, when he wyl returne from the weddyng, that when he shall come and knocke, they may open vnto hym immediatly.

37 Happie are those seruantes whom the Lorde when he commeth shall finde wakyng: Verely I say vnto you, That he shall gyrde hym selfe, and make them to sit downe to meate, and wyl come foorth, and minister vnto them.

38 And if he shal come in the second watch, yea, if he shal come in the thyrde watch, and finde them so, happie are those seruantes.

39 *This vnderstande ye, that if the good Mat.24.43
man of the house hadde knowen what houre the theefe woulde come, he would surely haue watched, and not haue suffered his house to be broken through.

40 Be

40 Be ye therfore redy also: for the sonne of man commeth at an houre when ye thincke not.

41 Then Peter sayd vnto him, Maister, tellest thou this similitude vnto vs, or to all?

42 And the Lord sayd, Who is a faythful and wyse steward, whom his Lord shall make ruler ouer his houshold, to geue them their portion of meate in due season?

43 Happy is that seruaunt, whom his Lorde when he commeth, shall finde so doing.

44 Of a trueth, I say vnto you, that he wyll make hym ruler ouer all his substaunce.

45 But and yf that seruaunt say in his hart, My Lorde delayeth his comming: and shall beginne to smite the seruantes and maydens, and to eate and drinke, and to be drunken.

46 The Lord of that seruaunt wyll come in a day when he looketh not for him, and in an houre when he is not ware, and wyll hewe him in peeces, and wyll set him his portion with the vnbeleeuers.

47 And the seruant that knewe his maisters wyll, and prepared not him selfe, neyther dyd according to his wyll, shalbe beaten with many (stripes,)

48 But he that knewe not, and dyd commit thinges woorthy of stripes, shalbe beaten with fewe stripes. For vnto whom so euer much is geuen, of him shall be muche required: and to whom men haue committed muche, of hym wyll they aske the more.

49 I am come to send fyre on the earth, and what is my desyre, yf it be alredy kyndled?

50 Notwithstandyng, I must be baptised with a baptisme, and howe am I payned tyll it be ended.

Mat.10.34. 51 *Suppose ye that I am come to send peace on earth? I tell you, Nay, but rather diuision.

52 For from hencefoorth there shalbe fiue in one house diuided, three agaynst two, and two agaynst three.

53 The father shalbe diuided agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, and the daughter agaynst the mother: the mother in lawe, agaynst the daughter in lawe, and the daughter in lawe against the mother in lawe.

Mat.16.2. 54 He sayd also to the people, *When ye see a cloude ryse out of the West, straightway ye say, There commeth a showre: and so it is.

55 And when ye see the south wynd blow, ye say, it wyll be hot, and it commeth to passe.

56 Ye hypocrites, ye can discerne the face of the skye, and of the earth: but howe is it that ye doo not discerne this time?

57 Yea, and why iudge ye not of your selues what is ryght?

Mat.5.25. 58 *When thou goest with thyne aduersarie to the ruler: as thou art in the way, geue diligence that thou mayest be deliuered from him, lest he drawe thee violently to the iudge, and the iudge deliuer thee to the sergeant, and the sergeant cast thee into prison.

59 I tel thee, Thou shalt not depart thence, tyl thou haue made good the vttermost myte.

The. xiii. Chapter.

1. Of the figge tree that bare no fruite. 24. Fewe enter into the kyngdome of Christe.

THere were present at the same season, certayne men that shewed hym of the Galileans, whose blood Pilate had mingled with their owne sacrifice.

2 And Jesus answearyng, sayd vnto them, Suppose ye that these Galileans were greater sinners then al the other Galileans, because they suffered suche punyshment?

3 I tel you, Nay: but except ye repent, ye shal al likewyse perysshe.

4 Or those eyghteene, vpon which the towre in Siloe fel, and slue them, thinke ye that they were sinners aboue all men that dwelt in Hierusalem?

5 I tel you, Nay: but except ye repent, ye shal al likewyse perysshe.

6 He told also this similitude. A certayne man had a sygge tree planted in his vineyard, and he came and sought fruite thereon, and found none.

7 Then sayd he to the dresser of the vineyard, Behold, this three yeeres I come seeking fruite in this sygge tree, and synde none: cut it downe, why cumbreth it the grounde?

8 And he answearyng, sayd vnto hym, Lord, let it alone this yeere also, tyl I shall digge round about it, and dung it:

9 And if it beare fruite, (thou mayest let it alone:) and if it beare not, then after that thou shalt cut it downe.

10 And he was teachyng in one of their Synagogues on the Sabboth dayes.

11 And beholde, there was a woman which had a spirite of infirmitie eyghteene yeeres, and was bowed togeather, and coulde in no wyse lyft vp (her selfe.)

12 When Jesus sawe her, he called her to hym, and sayd vnto her, Woman, thou art loosed from thy disease.

13 And he layde his handes on her, and immediatly she was made straight, and glorifyed God.

14 And the ruler of the Synagogue answeared with indignation, because that Jesus had healed on the Sabboth day, and sayde vnto the people, There are sixe dayes in which men ought to woorke: in them therefore come, that ye may be healed, and not on the Sabboth day.

15 But the Lord answeared him, and sayde, Thou hypocrite, doeth not eche one of you on the Sabboth day loose his oxe or his asse from the staule, and leade hym to the water?

16 And ought not his daughter of Abraham, whom Satan hath bounde lo! eyghteene yeeres, be loosed from his bonde on the Sabboth day?

17 And when he sayd these thinges, al his aduersaries were ashamed: and al the people reioyced for al the excellent deedes that were doone by hym.

Mat.13.31. 18 *Then sayde (Jesus,) What is the kyng

kyngdome of God lyke? or wherete shall I compare it?

Mat.13.33. 19 * It is like a grayne of mustard seede, which a man tooke, and sowed in his garden, and it grewe, and waxed a great tree, and the foules of the ayre made nestes in the braunches of it.

Mat.9.35. 20 * And agayne he sayd, Wherevnto shal I lyken the kyngdome of God?

21 It is lyke leuen, which a woman tooke and hyd in three peckes of meale, tyll all was leauened.

Mark.6.6. 22 * And he went through all townes and vyllages, teachyng, and iourneying towardes Hierusalem.

23 Then sayd one vnto him, Lorde, are there fewe that be saued? and he sayde vnto them,

Mat.7.13 24 * Strriue to enter in at the straite gate: for many, I say vnto you, wyll seeke to enter in, and shall not be able.

25 When the good man of the house is rysen vp, and hath shut to the doore, and ye begyn to stand without, and to knocke at the doore, saying, Lord, Lorde, open vnto vs, and he shall answeare, and say vnto you, I knowe you not whence you are?

26 Then shall ye begyn to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

Mat.7.13 27 * And he shall say, I tell you, I know you not whence ye are, depart from me all ye that woorke iniquitie.

28 There shalbe weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophetes in the kyngdome of God, and ye your selues thrust out:

29 And they shal come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kyngdome of God.

Mat.19.30. 30 * And behalde, there are last, whiche shalbe first, and there are first, whiche shalbe last.

31 The same day came there certayne of the Pharisees, saying vnto him, Geat thee out and depart hence, for Herode wyll kyll thee.

32 And he sayd vnto them, Goe ye and tel that Fore, behold, I cast out deuils, and I doo cures to day, and to morow, and the third day I shalbe perfected.

33 Neuertheless, I must walke to day and to morowe, and the day folowyng, for it can not be that a prophete perishe out of Hierusalem.

Mat.23.37 34 * O Hierusalem, Hierusalem, whiche kyllest prophetes, and stonest them that are sent vnto thee, how often would I haue gathered thy children together, as a henne doth geather her young vnder her wynges, and ye would not?

35 Behold, your house is leafe vnto you desolate. Verely I say vnto you, ye shall not see me, vntyll the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

The xiiii. Chapter.

1. To feast the poore. 16. Of the great supper. 34. The salt of the earth.

AND it came to passe, as he went into the house of one of the cheefe Pharisees to eate bread on the Sabboth day, they were watching him. The Gospell on the.xvii. Sunday after Trinitie.

2 And behold, there was a certayne man before him which had the dropsie.

3 And Jesus answearing, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day?

4 And they held their peace. And he tooke him, and healed him, and let him goe,

5 And answeared them, saying, Whiche of you shall haue an Asse or an Oxe fallen into a pit, and wyll not straightway pull him out on the Sabboth day?

6 And they coulde not answeare him agayne to these thinges.

7 He put forth also a similitude to the ghestes, when he marked how they chose out the cheefe roomes, saying vnto them,

8 When thou art bidden of any man to a wedding, syt not downe in the highest roome: lest a more honourable man then thou be bydden of him,

9 And he that bade thee and him come, and say to thee, Geue this man roome: and thou then begin with shame to take the lowest roome.

10 * But when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Freend, sit vp hyer: then shalt thou haue worshipp in the presence of them that sitte at meate with thee. Prou. 25.7.

11 * For who so euer exalteth him selfe, shalbe brought lowe: and he that humbleth him selfe, shalbe exalted. Mat. 23.12.

12 Then sayde he also to him that bade him to (meate,) * When thou makest a dynner or a supper, call not thy freendes, nor thy brethren, neyther thy kynsmen, nor thy riche neyghbours: lest they also byd thee agayne, and a recompence be made thee. Tobi.4.7.

13 But when thou makest a feast, call the poore, the maymed, the lame, and the blind,

14 And thou shalt be happy, for they can not recompence thee: For thou shalt be recompenced at the resurrection of the iust men.

15 When one of them that sate at meate also heard these thinges, he sayde vnto hym, * Happy is he that shall eate bread in the kyngdome of God. Mar.22.2. The Gospell on the.ii. Sunday after Trinitie.

16 Then sayde he vnto him, A certayne man ordeyned a great supper, and bad many:

17 And sent his seruant at supper tyme, to say to them that were bidden, Come, for all thynges are now redy.

18 And they all at once beganne to make excuse: The first said vnto him, I haue bought a peece of ground, and I must needes goe and see it: I pray thee haue me excused.

19 And an other sayd, I haue bought fiue yoke of Oxen, and I goe to proue them: I pray thee haue me excused.

20 And an other sayde, I haue married a wyfe: and therefore I can not come.

21 And the seruaunt returned, and shewed his maister these thinges. Then the good man of the house, being angry, sayde to his seruaunte, Goe out quickely into the broade

streetes

ſtreetes and lanes of the citie, and bryng in hyther the poore, and the maymed, and the halt, and the blynde.

22 And the ſeruaunt ſayd, Lord, it is done as thou haſt commaunded, and yet there is roome.

23 And the Lord ſayd vnto the ſeruaunt, Goe out into the high wayes and hedges, and (a) compell them to come in, that my houſe may be fylled.

a, By the power of Gods worde preached.

24 For I ſay vnto you, that none of thoſe men whiche were bidden, ſhall taſte of my ſupper.

25 There came a great companie with hym: and he returned, and ſayde vnto them,

Mat.10.36 26 *If any man come to me, and hate not his father and mother, and wyfe, and chyldren, and brethren, and ſiſters, yea and his owne lyfe alſo, he can not be my diſciple.

Mat.10.38 27 *And who ſo euer doeth not beare his croſſe, and come after me, can not be my diſciple.

28 For which of you diſpoſed to buyld a towre, ſitteth not downe before, and counteth the coſt, whether we haue ſufficient to perfourme it?

29 Leſt at any tyme after he hath layde the fundation, and is not able to perfourme it, al that beholde it begyn to mocke hym,

30 Saying, This man beganne to buyld, and was not able to make an ende.

31 Or what king going to make battayle agaynſt another kyng, ſitteth not downe firſt, and caſteth in his minde whether he be able with tenne thouſande, to meete hym that commeth agaynſt hym with twentie thouſande?

32 Or els while the other is yet a great way of, he ſendeth an embaſſage, and deſyreth conditions of peace.

33 So likewiſe, who ſo euer he be of you, that forſaketh not all that he hath, he can not be my diſciple.

Mat.5.13 34 *Salt is good, but yf the ſalt haue loſt the ſaltneſſe: wherein ſhal it be ſeaſoned?

35 It is neyther good for the land, nor yet for the dounghyl: but men caſt it out (at the doores.) He that hath eares to heare, let hym heare.

The xv Chapter.

The great mercie of God is ſet foorth in the parable of the loſt ſheepe.

The Goſpell on the iii. Sunday after Initie.

THen reſorted vnto hym all the Publicanes and ſinners, for to heare hym.

2 And the Phariſees and Scribes murmured, ſaying, He receyueth ſinners, and eateth with them.

3 But he put foorth this parable vnto them, ſaying,

Mat.18.12 4 *What man of you haryng an hundred ſheepe, if he loſe one of them, doeth not leaue nientie and niene in the wyldernesſe, and goe after that which is loſt, vntyl he finde it?

5 And when he hath founde it, he layeth it on his ſhoulders, reioycing:

6 And when he commeth home, he calleth togeather his freendes and neyghbours, ſaying vnto them, Reioyce with me: for I haue founde my ſheepe which was loſt.

7 I ſay vnto you, that likewiſe ioy ſhalbe in heauen euer one ſinner that repenteth, more then ouer nientie and niene iuſt perſons, which neede no repentance.

8 Either what woman hauyng ten peces of ſiluer, yf ſhe loſe one peece, doeth not lighte a candle, and ſweepe the houſe, and ſeeke diligently tyl ſhe finde (it?)

9 And when ſhe hath founde it, ſhe calleth her freendes and her neyghbours togeather, ſaying, Reioyce with me, for I haue founde the peece which I had loſt.

10 Likewiſe I ſay vnto you, there is ioy in the preſence of the angels of God ouer one ſinner that repenteth.

11 And he ſayde, A certayne man had two ſonnes:

12 And the younger of them ſayde to his father, Father, geue (me) the portion of the ſubſtance that to me belongeth. And he diuided vnto them his lyuyng.

13 And not many dayes after, when the younger ſonne hadde geathered all that he had togeather, he tooke his iourney into a farre countrey, and there waſted his ſubſtance with riotous lyuyng.

14 And when he had ſpent all, there aroſe a great dearth in that lande, and he began to lacke.

15 And goyng, he ioyned hym ſelfe to a citizen of that countrey: and he ſent hym into his feeldes to feede ſwyne.

16 And he would fayne haue filled his belly with the coddes that the ſwyne did eate: and no man gaue vnto hym.

17 And when he came to him ſelfe, he ſayd, Howe many hyred ſeruantes of my fathers haue bread yenough and ſpare, and I perythe with hunger?

18 I wyl aryſe, and goe to my father, and wyl ſay vnto hym, Father, I haue ſinned agaynſt heauen, and before thee,

19 And am no more woorthie to be called thy ſonne: make me as one of thy hyred ſeruauntes.

20 And he aroſe, and came to his father: But when he was yet a great way of, his father ſawe hym, and had compaſſion, and ranne, and fell on his necke, and all to kyſſed hym.

21 And the ſonne ſayde vnto hym, Father, I haue ſinned agaynſt heauen, and in thy ſight, and am no more woorthie to be called thy ſonne.

22 But the father ſayde to his ſeruauntes, Bryng foorth the beſt garment, and put it on hym, and put a ryng on his hande, and ſhoes on his feete,

23 And bryng (hyther) that fat Calfe, and kyl it, and let vs eate, and be merie.

24 For this my ſonne was dead, and is aliue agayne: he was loſt, and is founde. And they began to be merie.

25 The elder brother was in the feelde: and when he came and drue nigh to the houſe, he heard minſtrelſie, and daunſing,

26 And called one of his ſeruauntes, and aſked what thoſe thynges meant.

27 And he ſayd vnto hym, Thy brother is come, and thy father hath kylled that fatte Calfe, becauſe he hath receyued hym ſafe and ſounde.

28 And (he) was angry, and would not

goe in: therefore came his father out, and intreated hym.

29 He answearyng, sayde to his father, Loe, these many yeeres doo I serue thee, neyther brake I at any tyme thy commaundement, and yet thou neuer gauest me a Kyd, that I might make merry with my freendes:

30 But as soone as this thy sonne was come, which hath deuoured thy liuyng with harlottes, thou hast for his pleasure kylled that fat Calfe.

31 And he sayde vnto hym, Sonne, thou art euer with me, and al that I haue is thyne.

32 It was meete that we should make merie, and be glad: for this thy brother was dead, and is alyue agayne: and was lost, and is founde.

The xvi. Chapter.

13. No man can serue two maisters. 19. The ryche glutton and Lazarus.

The Gospel on the .ix. Sunday after trinitie.

AND he sayde vnto his Disciples, There was a certayne riche man which had a Stewarde, and the same was accused vnto hym that he had wasted his goodes.

2 And when he had called hym, he sayde vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy Stewardshyp: for thou mayest be no longer Stewarde.

3 The Stewarde sayde within hym selfe, What shal I doo, for my maister taketh away from me the Stewardshyp? I can not digge, and to begge I am ashamed.

4 I wote what to doo, that when I am put out of the Stewardshyp, they may receiue me into theyr houses.

5 So when he had called all his maisters debters togeather, he sayd vnto the fyrst, Howe much owest thou vnto my maister?

6 And he sayde, An hundred measures of oyle. And he sayde vnto hym, Take thy byl, and sit downe quickly, and wryte fiftie.

7 Then sayde he to another, Howe much owest thou? And he sayd, An hundred measures of wheate. He sayd vnto hym, Take thy byl, and wryte fourescore.

8 And the Lorde commended the vniust Stewarde, because he had doone wysely: for the chyldren of this world, are in their generation wyser then the chyldren of lyght.

9 And I say vnto you, Make you freends of the vnryghteous Mammon, that when ye shall haue neede, they may receyue you into the euerlastyng habitations.

10 He that is faythfull in that whiche is least, is faythful also in much: and he that is vnryghteous in the least, is vnryghteous also in much.

11 So then, yf ye haue not been faythful in the vnryghteous Mammon, who shall truste you in the true (treasure?)

12 And if ye haue not been faythfull in that which is another mans, who shall geue you that which is your owne?

13 No seruant can serue two maisters, for eyther he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other: ye can not serue God and Mammon.

14 All these thynges hearde the Pharisees also whiche were couetous: and they mocked hym greatly.

15 And he sayde vnto them, Ye are they whiche iustifie your selues before men, but GOD knoweth your hartes: for that which is highly esteemed among men, is abomination in the sight of God.

16 *The lawe and the Prophetes (raigned) vntyl Iohn, and since that tyme the glad tydynges of the kyngdome of God is preached, and euery man striueth to goe in. *Math.6.29

17 *Easier it is for heauen and earth to passe away, then one tytle of the lawe to fayle. *Math.5.18

18 *Who so euer forsaketh his wyfe, and marryeth another, committeth adultrie: and he that marryeth her that is deuorced from her husbande, committeth adulterie (also.) *Math.5.32

19 There was a certayne riche man, which was clothed in purple and fine white, and fared very delitiously euery day. The Gospel on the first Sunday after trinitie.

20 And there was a certayne begger named Lazarus, whiche was layde at his gate full of sores:

21 And desyryng to be refreshed with the crumbes that fel from the riche mans boorde, (And no man gaue vnto hym:) but the dogges came and licked his sores.

22 And it came to passe that Abraham dyed, and was caryed by the angels into (a) Abrahams bosome: The riche man also dyed, and was buryed. a. The kingdome of heauen.

23 And beyng in hel in tormentes, when he had lyfted vp his eyes, he seeth Abraham a farre of, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham haue mercie on me, and sende Lazarus, that he may dippe the tippe of his fynger in water, and coole my tongue, for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy lyfe tyme receyuedst thy pleasure, and lykewyse Lazarus paynes, but nowe is he comforted, and thou art tormented.

26 Besides al this, betweene vs and you there is a great gulfe stedfastly set, so that they which woulde goe from hence to you, can not, neyther haue they passage to vs that woulde come from thence.

27 Then he sayde, I pray thee therefore father, that thou wouldest sende hym to my fathers house:

28 For I haue fiue brethren, that he may witnesse vnto them, least they also come into this place of torment.

29 Abraham sayth vnto hym, They haue Moses and the Prophetes, let them heare them.

30 And he sayde, Nay father Abraham: but if one come vnto them from the dead, they wyl repent.

31 He sayde vnto hym, If they heare not Moses and the Prophetes, neyther wyll they beleeue though one rose from death.

The xvii. Chapter.

1. Christe teacheth to auoyde offences.

30 The maner of Christes commyng.

HE *sayd vnto his disciples, It can not be but offences wyl come, neuertheless woe vnto hym through whom they come. *Mat.18.7

2 It were better for hym that a mylstone were hanged about his necke, and he cast into the

the sea, then that he should offende one of these lyttle ones.

Mat.18.21 3 Take heede to your selues: * yf thy brother trespasse against thee, rebuke hym, and yf he repent, forgeue hym.

4 And though he sinne against thee seuen tymes in a day, and seuen times in a day turne agayne to thee, saying, I repent, thou shalt forgeue hym.

5 And the Apostles sayde vnto the Lorde, Increase your fayth.

Mat.17.20. 6 *And the Lord sayd, If ye had fayth (as muche) as a graine of mustard seede, ye should say to this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you.

7 But which of you, hauing a seruant plowyng, or feedyng cattel, wyll say vnto hym by and by when he were come from the fielde, Goe and syt downe at the table?

8 And wyl not rather say vnto him, Dresse wherewith I may suppe, and gyrde vp thee selfe, and serue me, tyll I haue eaten and dronken: and afterwarde thou shalt eate and dranke.

9 Doth he thanke that seruant because he dyd the thynges that were commaunded vnto hym? I trowe not.

10 So likewise ye, when ye shal haue done al those thynges which are commaunded you, say, We are vnprofitable seruantes: we haue done that which was our duetie to doo.

The Gospell on the .xiiii. sunday after trinitie. 11 And so it was, as he went to Hierusalem, that he passed throughe the middes of Samaria and Galilee.

12 And as he entred into a certayne village, there met him ten men that were lepers, whiche stoode a farre of,

13 And they put foorth their voyces, and sayd, Iesu maister, haue mercy on vs.

Leui.14.2. 14 When he sawe (them,) he sayde vnto them, * Goe shew your selues vnto the priestes. And it came to passe, that as they went, they were cleansed.

15 And one of them, when he sawe that he was healed, turned backe (againe) with a loude voyce, glorifying God:

16 And fel downe on his face at his feete, geuyng him thankes: and the same was a Samaritane.

17 And Iesus aunswearyng, sayde, Are there not tenne cleansed, but where are those nine?

18 There are not founde that returned agayne to geue glory to God, saue (onely) this stranger.

19 And he sayd vnto hym, Aryse, Goe thy way, thy fayth hath made thee whole.

a Rather because that Gods worde was preached among them, or els because that Christe was among them, who they thought was there.

20 When he was demaunded of the Phariseis when the kyngdome of God commeth: He answearing them, sayde, The kingdome of God commeth not with obseruation.

21 Neyther shall they say, Loe here, or loe there: for behold, the kingdome of God is within you.

22 And he sayde vnto the disciples, The dayes wyll come when ye shall desyre to see one a day of the sonne of man, and ye shal not see it.

23 And they shal say to you, See heere, see there: goe not after them, nor followe them.

24 For as the lyghtnyng that lyghteth out of the (one) parte that is vnder heauen, shyneth vnto the (other) parte whiche is vnder heauen: so shall also the sonne of man be in his b day.

b. Meanyng of his second commyng, when he shal come with glory, Gene.7.5.

25 But first must we suffer many thinges, and be disalowed of this nation.

26 And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of man.

27 They did eate and drinke, they maryed wyues, and were maryed, euen vnto the same day that Noe went into the arke: and the flood came, and destroyed them al.

28 * Likewyse also as it was in the dayes of Lot, they dyd eate, they dranke, they bought, they solde, they planted, they buylded: Gene.19.24

29 But euen the same day that Lot went out of Sodome, it rayned fire and brimstone from heauen, and destroyed them all:

30 Euen thus shall it be in the day when the sonne of man is reuealed.

31 At that day * hee whiche shalbe on the house (toppe) and his stuffe in the house, let him not come downe to take it out, and let not him that is in the fielde, turne backe agayne lykewyse to the thinges that he left behinde. * or, yf any man.

32 * Remember Lots wyfe. Gen. 19.26.

33 *Whosoeuer wyll goe about to saue his lyfe, shall lose it, and who so euer shall lose his lyfe, shal quicken it. Mat.16.25.

34 * I tel you, in that nyght there shalbe two in one bedde, the one shalbe receyued, the other shalbe left alone. Mat.24.41.

35 Two (women) shalbe grynding together: the one shalbe receyued, and the other lefte alone.

36 Two (men) shalbe in the fielde: the one shalbe receiued, and the other forsaken.

37 And they answearyng, sayde vnto him, * Where Lorde? He sayd vnto them, Whereseuer the body shalbe, thyther wyl also the Eagles c be geathered togeather. Mat.24.28. c. That is, the faythful that beleeue the Gospell, wyl repare vnto him, as rauening birdes to the carion. 1.Thes.5.17.

The. xviii. Chapter.

1. Christe teacheth to continue in prayer.
31. He foreseeth his death.

AND he put foorth a parable vnto them, (to this ende) that men ought * alwayes to pray, and not to be weery.

2 Saying, There was in a certayne citie a certayne Judge, whiche feared not God, neyther regarded man.

3 And there was a certaine wydowe in the same citie, and she came vnto him, saying, Auenge * me of myne aduersarie:

4 And he woulde not for a whyle. But afterwarde he sayd within him selfe, Though I feare not God, nor care for man,

* or, doo me iustice against mine aduersary.

5 Yet because this wydowe (muche) troubleth me, I wyll auenge her, least she come at the last, and make me weery.

6 And the Lord sayde, Heare what the vnryghteous Judge sayth.

7 And shal not God auenge his elect, which cry day and nyght vnto hym, yea, though he deferre them?

8 I tel you that he wyll auenge them, and that quickely. Neuertheles, when the sonne of man commeth, shall he fynde fayth on the earth?

9 And he tolde this parable vnto certayne which truſted in them ſelues that they were ryghteous, and diſpiſed other:

The Goſpell on the .xi. ſunday after Trinitie.

10 Two men went vp into the temple to pray, the one a Phariſee, and the other a Publicane.

11 The Phariſee ſtoode, and prayed thus with him ſelfe, God I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publicane.

12 I faſt twiſe in the weeke, I geue tithe of al that I poſſeſſe.

13 And the Publicane ſtanding a farre of, woulde not lyft vp his eyes to heauen: but ſmote vpon his breſt, ſaying, God be mercifull vnto me a ſinner.

Mat. 23.12. 14 I tel you, this man departed (home) to his houſe iuſtified rather then the other: * For euery one that exalteth him ſelfe, ſhalbe brought lowe: and he that humbleth him ſelfe, ſhalbe exalted.

15 They brought vnto him alſo infantes, that he ſhoulde touche them: when his diſciples ſawe, they rebuked them.

16 But Jeſus, when he had called them vnto him, ſayde, Suffer litle chyldren to come vnto me, and forbyd them not: for vnto ſuche belongeth the kingdome of God.

17 Verely I ſay vnto you, who ſo euer ſhall not receyue the kingdome of God as a a lytle chylde, ſhal in no wyſe enter therein.

a Laying aſide al malice and pride.

18 And a certayne ruler aſked him, ſaying, Good maiſter, what ought I to doo to poſſeſſe eternal lyfe?

Mat. 19.16. 19 * Jeſus ſayde vnto hym, Why calleſt thou me good? None is good, ſaue God onely.

Exo. 20.13. 20 Thou knoweſt the commaundementes, Doo * not commit adulterie, Doo not kyll, Doo not ſteale, Doo not beare falſe witneſſe, Honour thy father and mother.

21 And he ſayd, Al theſe haue I kept from my youth vp.

22 When Jeſus heard that, he ſayde vnto hym, yet lackeſt thou one thyng: Sell all that thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come, folowe me.

23 When he hearde this, he was very ſory: for he was very ryche.

24 When Jeſus ſawe that he was very ſory, he ſayde, Howe hardly ſhall they that haue money, enter into the kingdome of God?

25 For it is eaſier for a Camel to goe thorowe a needeles eye, then for a ryche man to enter into the kingdome of God.

26 And they that heard (it) ſayd, And who then can be ſaued.

27 And he ſayde, The thynges whiche are vnpoſſible with men, are poſſible with God.

Mat. 19.27. 28 Then Peter ſayde, Loe, we haue forſaken al, and folowed thee.

29 He ſayd vnto them, Verely I ſay vnto you, there is no man that hath forſaken houſe, either parentes, either brethren, or wyfe, or chyldren, for the kingdome of Gods ſake,

The Goſpell on Quinquageſima ſunday.

30 Which ſhal not receyue manifold more in this worlde, and in the worlde to come lyfe euerlaſtyng.

Mat. 20.17. 31 * Jeſus tooke vnto him the twelue, and ſayd vnto them, Behold, we goe vp to Hieruſalem, and all thynges ſhalbe fulfylled to the ſonne of man that are wrytten by the prophetes.

32 For he ſhalbe deliuered vnto the Gentiles, and ſhalbe mocked, and ſpitefully entreated, and ſpytted on:

33 And when they haue ſcourged hym, they wyl put hym to death: and the thyrd day he ſhal ryſe.

34 And they vnderſtoode none of all theſe thinges: and this ſaying was hyd from them, ſo that they perceyued not the thynges whiche were ſpoken.

Mat. 20.29. Mar. 10.46. 35 * And it came to paſſe, that as he was come nygh vnto Hierico, a certayne blynd man ſate by the wayes ſide begging.

36 And when he heard the people paſſe by, he aſked what it meant.

37 And they ſayde vnto him, that Jeſus of Nazareth paſſeth by.

38 And he cryed, ſaying, Jeſu, thou ſonne of Dauid, haue mercy on me.

39 And they whiche went before, rebuked hym, that he ſhoulde holde his peace: but he cryed ſo muche the more, Thou ſonne of Dauid haue mercye on me.

40 And Jeſus ſtaying, commaunded hym to be brought vnto him, and when he was come neare, he aſked hym,

41 Saying, What wylt thou that I ſhall doo vnto thee? And he ſayde, Lord, that I may receiue my ſyght.

42 And Jeſus ſayd vnto hym, Receyue thy ſight, thy fayth hath ſaued thee.

43 And immediatly he receyued his ſight, and folowed hym: glorifying God: and all the people when they ſawe (it,) gaue prayſe vnto God.

The. xix. Chapter.

Chriſte rydeth to Hieruſalem, and weepyng ouer it, foreſheweth the deſtruction thereof.

AND (Jeſus) entred in, and went thorough Jericho.

2 And beholde, there was a man named Zacheus, whiche was the cheefe among the Publicanes, and was riche (alſo.)

3 And he ſought (meanes) to ſee Jeſus what he ſhould be, and coulde not for the preaſe, becauſe he was litle of ſtature.

4 And he ranne before, and clymed vp into a wylde figge tree, to ſee hym: for he was to come that way.

5 And when Jeſus came to the place, he looked vp, and ſawe him, and ſayde vnto hym, Zache, come downe at once: for to day I muſt abyde at thy houſe.

6 And he came downe haſtily, & receyued him ioyfully.

7 And when they al ſawe it, they murmured, ſaying that he was gone in to tary with a man that is a ſinner.

8 And Zache ſtoode forth, and ſayde vnto the Lorde, Behold Lord, the halfe of my goods I geue to the poore, and if I haue taken from any man by forged * cauilation, I reſtore hym foure folde.

* or, falſe accuſation.

9 Jeſus ſayd vnto him, This day is ſaluation come to this houſe: becauſe that he is alſo the childe of Abraham.

10 For the ſonne of man is come to ſeeke,

seeke and to saue that which was lost.

11 And as they heard these thinges, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kyngdome of God shoulde shortly appeare.

Ge.25.14 12 *He said therefore, a certayne noble man went into a farre countrey, to receiue for hym selfe a kyngdome, and to come againe.

13 And when he had called his seruantes, he deliuered them tenne *peeces of mony, saying vnto them, Occupie tyll I come.

*10.pounden.

14 But his citizens hated hym, and sent a message after hym, saying, We wyl not haue this man to raigne ouer vs.

15 And it came to passe, that when he had returned, receiuing the kyngdome, then he commaunded these seruantes to be called vnto hym, to whom he had geuen the mony, that he myght knowe howe much euery man had gayned in occupying.

16 Then came the fyrst, saying, Lord, thy peece hath gayned ten peeces.

17 And he sayd vnto hym, Wel thou good seruaunt: because thou hast been faythfull in a very litle thyng, haue thou auctoritie ouer ten cities.

18 And the second came, saying, Lord, thy peece hath encreased fyue peeces.

19 And to the same (he) sayd, Be thou also (ruler) ouer fiue cities.

20 And another came, saying, Lord, behold, here is thy peece, which I haue layde vp in a napkyn:

21 For I feared thee, because thou art a strayte man: thou takest vp that thou laydest not downe, and reapest that thou dyddest not sowe.

22 (Then) he sayth vnto hym, Of thyne owne mouth wyl I iudge thee, thou euil seruant: Knowest thou that I am a strayte man, takyng vp that I layd not downe, and reaping that I dyd not sowe:

23 And wherefore gauest not thou my money into the banke, and at my comming I myght haue required myne owne with vantage?

24 And he said vnto them that stoode by, Take from hym that peece, and geue it to hym that hath ten peeces.

25 And they sayde vnto hym, Lord, he hath ten peeces.

Mat.13.12 and.25.29 Mark.4.25 26 *For I say vnto you, that vnto euery one which hath, shalbe geuen: and from hym that hath not, shalbe taken away euen that he hath.

27 Moreouer, these myne enimies whiche woulde not that I shoulde raigne ouer them, bryng hyther, and slay them before me:

28 And when he had thus spoken, he went forward, assendyng vp to Hierusalem.

Mat.21.1. 29 *And it came to passe, when he was come nygh to Bethphage and Bethanie, besides the mount whiche is called Oliuet, he sent two of his disciples,

30 Saying, Goe into the towne whiche is ouer agaynst you, in the whiche at your entryng ye shal finde a Colte tyed, whereon yet neuer man sate: loose hym, and bryng hym hyther.

31 And yf any man aske you, Why doo ye loose hym? Thus shal ye say vnto hym, Because the Lorde hath neede of hym.

32 They that were sent, went theyr way, and founde euen as he had sayde vnto them.

33 And as they were a loosing the Colt, the owners thereof sayde vnto them, Why loose ye the Colte?

34 And they sayde, For the Lorde hath neede of hym.

Mat.21.7. 35 *And they brought hym to Jesus: and they garmentes beyng cast on the Colt, they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was nowe come nygh to the going downe of the mount Oliuete, the whole multitude of the disciples began reioycyng to praysle God with a loude voyce, for al the myracles that they had seene,

38 Saying, Blessed be the king that commeth in the name of the Lorde, peace in heauen, and glory in the hyghest.

39 And some of the Pharisees of the company sayde vnto hym, Maister, rebuke thy disciples.

40 He answearing, saide vnto them, I tell you, that yf these would hold their peace, then shal the stones crye immediatly.

41 And when he was come neare, he beheld the citie, and wept on it:

The Gospel on the.xx. sunday after trinitie. Mat.2.14. 42 *Saying, Yf thou hadst knowen those thynges which (belong) vnto thy peace, euen in this thy day: but nowe are they hyd from thyne eyes.

42 For the dayes shal come vpon thee, that thyne enimies also shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side:

44 And make thee euen with the ground, and thy chyldren which are in thee: and they shal not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitation.

Mat.21.12. 45 *And he went into the temple, and began to cast out them that sold therin, and them that bought,

Esai.56.7. 46 *Saying vnto them, It is wrytten, My house is the house of prayer: but ye haue made it a den of theeues.

47 And he taught dayly in the temple. But the hygh Priestes and the Scribes, and the cheefe of the people, went about to destroy hym,

48 And coulde not fynde what to doo: for all the people dyd hang of him, when they heard hym.

The.xx. Chapter.

17. Christ the stone reprooued, 41. Christ the sonne of Dauid.

Mat.21.23. AND *it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the Gospel, the hygh priestes and the Scribes came vpon hym, with the elders,

2 And spake vnto hym, saying, Tel vs, by what auctoritie dooest thou these thynges? Eyther who is he that gaue thee this auctoritie?

3 He answearing, sayde vnto them, I wyl

also aske you one woorde, and answeare me.
4 The baptisme of (a) Iohn, was it from heauen, or of men?
5 And they reasoned with them selues, saying, Yf we shal say from heauen, he wil say, Why then beleeued ye hym not?
6 But and yf we say of men, al the people wyl stone vs: For they be perswaded that Iohn is a Prophet.
7 And they answeared, that they coulde not tel whence (it was.)
8 And Iesus said vnto them, Neyther tell I you by what aucthoritie I doo these thinges.
9 Then began he to put foorth to the people this parable. A certayne man planted a Vineyard, and let it forth to Husbandmen, and went hym selfe into a strange countrey for a great season.
10 And when the tyme was come, he sent a seruaunt to the husbandmen, that they shoulde geue hym the fruite of the Vineyard. But they, when they had beaten hym, sent him away emptie.
11 And agayne (he) sent another seruaunt: but they, when they had beaten hym also, and entreated him shamefully, sent hym away emptie.
12 Agayne, he sent the thirde, and when they had wounded him also, they cast him out.
13 Then sayde the Lord of the Vineyard, What shal I do? I wyl send my deare sonne: it may be they wyl reuerence hym when they see hym.
14 But when the Husbandmen sawe him, they reasoned within them selues, saying, This is the heyre, come, let vs kyl hym, that the inheritaunce may be ours.
15 And when they had cast hym out of the Vineyarde, they kylled hym. What then shall the Lorde of the Vineyarde doo vnto them?
16 He shal come and destroy those Husbandmen, and shal let out his Vineyard to other. When they heard (this,) they sayde, God forbyd.
17 And he beholde them, and sayde, What is this then that is written, The stone that the buylders disalowed, the same is become the head of the corner.
18 Whosoeuer shal stumble vpon that stone, shalbe broken: but on whomsoeuer it shal fal, it wyl grynde hym to powder.
19 And the hygh Priestes and the Scribes the same houre went about to lay handes on hym, and they feared the people: for they perceyued that he had spoken this similitude agaynst them.
20 And they watched hym, and sent foorth spyes, which shoulde fayne them selues ryghteous men, that they myght take holde of his woordes, to deliuer hym vnto the power and aucthoritie of the Deputie.
21 And they asked hym, saying, Maister, we know that thou sayest & teachest right, neither considerest thou the outward appearance of any man, but teachest the way of God truely:
22 Is it lawful for vs to geue tribute vnto Caesar, or nor
23 When he had perceiued their craftinesse,

a. That is, the whole ministerie of Iohn.

Esai. 5. 1.

Psalm. 118. 22.

he sayde vnto them, Why tempt ye me?
24 Shewe me a peny: whose image and superscription hath it? They answearyng, sayde, Cesars.
25 And he sayde vnto them, * Geue then vnto Caesar the thynges which (belong) vnto Caesar: and to God the thynges that parteyne vnto God. Rom. 13. ¶
26 And they coulde not reproue his sayinges before the people: and they marueyled at his answeare, and helde their peace.
27 Then * came to hym certayne of the Saducees (whiche denie that there is any resurrection) and they asked hym, Math. 22. 23
28 Saying, Maister, Moses wrote vnto vs, * Yf any mans brother dye, hauyng a wyfe, and he dye without children, that then his brother shoulde take his wyfe, and rayse vp seede vnto his brother. Deut. 25. 5
29 There were therefore seuen brethren, and the fyrst, when he had taken a wyfe, dyed without children.
30 And the seconde tooke her to wyfe, and he dyed childlesse.
31 And the thyrde tooke her, and in lykewyse (the residue of) the seuen, and left no children behynde them, and dyed.
32 Last of all, the woman dyed also.
33 Nowe in the resurrection, whose wyfe of them is she? for seuen had her to wyfe.
34 Iesus answearyng, sayde vnto them, The children of this worlde marrie wyues, and are married.
35 But they whiche shalbe counted worthie to enioy that worlde, and the resurrection from the dead, doo not marrie wyues, neyther are married:
36 For neyther can they dye any more, for they are equal vnto the angels, and are the sonnes of God, in as muche as they are the children of the resurrection.
37 And that the dead be raysed, * Moses also shewed beside the bramble bushe, when he called the Lorde, the God of Abraham, and the God of Isahac, and the God of Iacob. Exod. 3. 6.
38 For he is not a God of dead, but of lyuing: for al lyue vnto hym.
39 Then certayne of the Pharisees answearing, sayde, Maister, thou hast wel sayde.
40 And after that, durst they not aske hym any question at al.
41 And he sayde vnto them, * Howe say they that Christe is Dauids sonne? Mat. 22. 24.
42 And Dauid him selfe saith in the booke of the Psalmes, * The Lorde sayde to my Lorde, Sit thou on my ryght hande, Mar. 12. 35.
43 Til I make thine enimies thy footstole.
44 Dauid therefore calleth hym Lorde, and howe is he then his sonne?
45 Then in the audience of al the people, he sayd vnto his disciples.
46 *Beware of the Scribes, which wyll goe in long robes, and loue greetinges in the markets, and the hyghest seates in the Synagogues, and the chiefe roomes at feasties, Mar. 12. 38
47 Which deuour widdowes houses, vnder colour of long prayers: the same shall receyue greater damnation.

The xxi. Chapter.

1. The liberalitie of the poore widdowe. 27. Of the ende of the worlde.

1 As

Mar. 12.41. And he looked vp, * he sawe the ryche men, which cast their giftes into the treasurie.

2 He sawe also a certayne poore wyddowe, casting in thyther two mites.

3 And he said, Of a trueth I say vnto you, that this poore wyddowe hath put in more then they all.

4 For all these haue of their superfluitie cast in vnto the offerynges of God, but she of her penurie hath cast in al the lyuyng that she had.

Mat.24.1. 5 * And vnto some that spake of the temple, howe it was garnished with goodly stones and gyftes, he sayd,

6 (As for) those thynges which ye behold, the dayes wyll come, in the whiche there shall not be left one stone vpon another, that shal not be throwen downe.

7 And they asked hym, saying, Maister, when shal these thynges be? and what signe wyll there be, when these thinges shal come to passe?

8 And he sayde, Take heede that ye be not deceyued: for many shall come in my name, saying, I am (Christe,) and the tyme draweth neare: goe ye not therefore after them.

9 But when ye shal heare of warres and seditions, be not afrayde: for these thynges must first come to passe, but the ende followeth not by and by.

10 Then sayde he vnto them, Nation shall ryse agaynst nation, and kyngdome agaynst kyngdome.

Mat.24.8. 11 * And great earthquakes shalbe in dyuers places, and hungers, and pestilences, and feareful thynges: and great signes shall there be from heauen.

12 But before al these, they shal laye their handes on you, and persecute you, delyuerynge you vp to the Synagogues, and into prysons, and shall bryng you vnto kynges, and rulers, for my names sake.

13 And it shal turne to you for a testimonial.

Luke.12.12. 14 * Be at a sure poynt therefore in your hartes, not to studie before what ye shall answeare.

15 For I wyl geue you a mouth and wysedome, whereagaynst all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parentes, and brethren, and kynsfolke, and frendes, and (some) of you shall they put to death,

17 And hated shall ye be of all men for my names sake.

Mat.10.30. 18 * And there shal in no case one heare of your head perishe.

19 Possesse ye your soules by your patience.

Mat.24.15. 20 * And when ye shal see Hierusalem besieged with an host, then be sure that the desolation of the same is nygh.

21 Then let them whiche are in Iurie, flee to the mountaynes, and let them whiche are in the myddes of it, depart out, and let not them that are in other countreyes, enter therein.

22 For these be the dayes of vengeance, that al thinges which are wrytten may be fulfylled.

23 But woe vnto them that are with chylde, and to them that geue sucke in those dayes, for there shalbe great distresse in the lande, and wrath ouer his people.

24 And they shall fall through the edge of the swoord, and shalbe led away captiue into all nations, and Hierusalem shalbe troden downe of the Gentiles, vntyll the time of the Gentiles be fulfylled.

25 * And there shalbe signes in the Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie, the sea and the water roaryng: The Gospell on the thirde Sunday in Aduent. Esai.12.10.

26 And mens hartes faylyng them for feare, & for lookyng after those thinges which are comming on the worlde: For the powers of heauen shalbe shaken.

27 And then shal they see the sonne of man commyng in a cloude, with power and great glory.

28 And when these thynges begynne to come to passe, then looke vp, and lyft vp your heades, * for your redemption draweth nygh. Rom.8.23.

29 And he shewed them a similitude, Beholde the figge tree, and al the trees,

30 When they shoote forth (their buddes,) ye beholding, knowe of your owne selues that Summer is then nigh at hand.

31 So likewyse ye, when ye see these thinges come to passe, be ye sure that the kingdome of God is nigh.

32 Verily I say vnto you, this generation shal in no wyse passe, tyl al be fulfylled.

33 Heauen and earth shall passe, but my woordes shal in no wyse passe.

34 Take heede to your selues, least at any tyme your hartes be ouercome with surfetyng, and dronkennesse, and cares of this lyfe, and so that day come vpon you vnawares.

35 For as a snare shal it come on all them that dwel on the face of the whole earth.

36 Watche ye therefore at al times prayying, that ye may be accompted woorthie to escape al these thinges that shall come, and that ye may stande before the sonne of man.

37 In the day tyme he was teaching in the temple, and at nyght he went out, and abode in the mount that is called Oliuet.

38 And all the people came early in the morning to him in the temple, for to heare hym.

The xxii. Chapter.

4. Iudas selleth Christ. 7. They eate the Passeouer.

THE feast of sweete bread drue nygh, whiche is called the Passeouer. The Gospell on wednesday next before Easter.

2 And the hygh Priestes and Scribes, sought howe they myght kyll him, for they feared the people.

Mat.26.14. 3 * Then entred Satan into Iudas, whose firname was Iscariot, beyng of the number of the twelue.

Mat.26.17. 4 * And he went his way, and communed with the hygh priestes and captaynes, howe he myght betray hym vnto them.

5 And they were glad, and promised to geue him money.

6 And he consented, and sought oppor-

nicle to betray hym vnto them without tumult.

Mat.26.17. 7 * Then came the day of sweete bread, when (of necessitie) the Passeouer must be kylled.

8 And he sent Peter and John, saying, Goe and prepare vs the Passeouer, that we may eate.

9 They sayde vnto hym, Where wilt thou that we shoulde prepare (it?)

10 And he sayd vnto them, Beholde, when ye are entred into the citie, there shall a man meete you, bearyng a pitcher of water, him folowe into the same house that he entreth in.

11 And ye shall say vnto the goodman of the house, The maister sayth vnto thee, Where is the ghest chamber, where I shall eate the Passeouer with my disciples?

12 And he shall shewe you a great vpper chamber prepared, there make redy.

13 And they went, and founde as he had sayde vnto them, and they made redye the Passeouer.

Mat.26. 14 * And when the houre was come, he sate downe, and the twelue apostles with hym.

15 And he sayde vnto them, With (hartie) desire, I haue desyred to eate this Passeouer with you before that I suffer.

16 For I say vnto you, Hencefoorth I wyl not in any wyse eate of it any more, vntyll it be fulfylled in the kingdome of God.

17 And when he had taken the cuppe, and geuen thankes, he sayde, Take this, and diuide it among you.

18 For I say vnto you, I wyll not in any wyse drinke of the fruite of the vine, vntyll the kingdome of God shal come.

Mat.26.20. 19 * And when he had taken bread, and geuen thankes, he brake (it,) and gaue vnto them, saying, This is my body whiche is geuen for you, this doo in the remembrance of me.

20 Likewise also when he had supped, he tooke the cup, saying, This cup is the newe Testament in my blood, whiche is shed for you.

Mat. 26.21. 21 * Yet beholde the hand of hym that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it is appointed, but woe vnto that man by whom he is betrayed.

23 And they began to enquire among them selues, whiche of them it was that shoulde doo this thing.

Mat. 20.25. 24 * And there was a strife among them, whiche of them shoulde seeme to be the greatest.

Mat .20.25. 25 * And he sayde vnto them, The kynges of nations be Lordes ouer them, and they that haue auctoritie vpon them, are called benefactoures.

26 But ye shall not be so: but he that is greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doeth minister.

The Gospell on S. Bartholomewes day. 27 For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

28 Ye are they whiche haue continually bidden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me,

30 That ye may eate and drynke at my table in my kyngdome, * and sit on seates, iudging the twelue tribes of Israel. Mat. 19.28.

31 * And the Lorde sayde, Simon, Simon, beholde, Satan hath earnestly desyred to sift you, as it were wheate: 1.Pet.5.8.

32 But I haue prayed for thee, that thy fayth should not fayle, and when thou art conuerted, strength thy brethren.

33 And he sayd vnto hym, Lord, I am redy to goe with thee both into prison, and to death.

34 * And he sayde, I tell thee Peter, the Cocke shall in no wyse crowe this day, before that thou shalt thryse denye that thou knowest me. Mat. 26.34

35 * And he sayd vnto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, No. Mat. 10.9.

36 Then sayd he vnto them, But nowe he that hath a wallet, let him take it vp, and likewyse his scrip: and he that hath none, let him sel his coate, and buy a swoorde.

37 For I say vnto you, that yet the same whiche is written must be performed in me, whiche is, * Euen among the wicked was he reputed: For those thinges which are written of me, haue an ende. Esai.53.12.

38 And they sayde, Lord, beholde here are two swoordes. And he sayde vnto them, It is yenough.

39 * And he came out, and went as he was wont to mount Oliuet, and his disciples folowed hym. Mat.26.36

40 * And when he came to the place, he sayde vnto them, Pray, lest ye fall into temptation. Mat.26.41

41 And he was pulled away from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wylt, remoone this cup from me, neuertheless, not my wyll, but thine be doone.

43 And there appeared an angel vnto him from heauen, comforting him.

44 And he was in an agonie, and he prayed more earnestly, and his sweate was lyke droppes of blood, trickling downe to the ground.

45 And when he rose vp from prayer, and was come to his disciples, he found them sleeping for heauinesse,

46 And sayde vnto them, Why sleepe yee? Ryse, and pray, lest ye fal into temptation.

47 While he yet spake, beholde, * (there came) a companie, and he that was called Iudas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kysse hym. Mat.26.47.

48 But Jesus sayd vnto hym, Judas, betrayest thou the sonne of man with a kysse?

49 When they which were about him, saw what woulde folowe, they sayde vnto hym, Lorde, shal we smite with swoorde.

50 And one of them smote the seruant of the high priest, and tooke away his right eare.

51 Jesus answeared, and sayde, Suffer ye thus farre foorth. And when he touched his eare, he healed hym.

52 Then

52 Then Iesus sayde vnto the hygh priestes and * rulers of the temple, and the elders which were come to hym, Be ye come out as vnto a theefe, with swoordes and staues?

*Gr. captayns.

53 When I was dayly with you in the temple, ye stretched foorth no handes agaynst me: But this is euen your very houre, and the power of darkenesse.

54 *Then tooke they him, and led him, and brought hym to the hygh priestes house, and Peter folowed a farre of.

55 *And when they had kinled a fyre in the middes of the hall, and were set downe togeather, Peter also sat downe among them.

*Mat.26.57. Mar.14.53. Ioh.18.13. Ioh.18.24. Mat.26.69. Mar.14.66. Ioh.18.17.

56 But when a certayne wenche beheelde hym as he sate by the fyre, and earnestly looked vpon hym, she sayde, This same felowe was also with hym.

57 And he denied hym, saying, Woman, I knowe hym not.

58 And after a whyle another sawe hym, and sayde, Thou art also of them: And Peter sayde, Man, I am not.

59 And about the space of an houre after, another affirmed, saying, Verely this felowe was with hym also: for he is of Galilee.

60 And Peter sayde, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe.

61 And the Lorde turned backe, and looked vpon Peter: and Peter remembred the woorde of the Lorde, howe he had sayde vnto hym, *Before the Cocke crowe, thou shalt denie me thryse.

*Mat.26.34. Mar.14.30. Luc.22.34. Ioh.13.38.

62 And Peter went out, & weapt bitterly,

63 And the men that held Iesus, mocked hym, and smote hym.

64 And when they had blyndfoulded him, they stroke hym on the face, and asked hym, saying, Areede, who is it that smote thee?

65 And many other thynges blasphemously spake they agaynst him.

66 *And as soone as it was day, the elders of the people, and the hygh Priestes, and the Scribes, came togeather, and led hym into their counsel, saying,

*Mat.28.1. Mar.15.1. Luc.22.66.

67 Art thou very Christ, tel vs? And he said vnto them, Yf I tel you, you wyl not beleeue in any wyse.

68 And yf I aske you, you wyl not in anye wyse answeare me, nor let me goe.

69 Hereafter shal the sonne of man syt on the ryght hand of the power of God.

70 Then sayde they al, Art thou then the sonne of God? He sayd, Ye say that I am.

71 And they sayd, What neede we any further witnesse? For we our selues haue heard of his owne mouth.

The xxiii. Chapter.

Iesus is accused before Pylate, and sent to Herode.

The Gospel on the Thursday next before Easter. Mat.22.21

AND the whole multitude of them arose, and led hym vnto Pilate.

2 And they began to accuse hym, saying, We founde this felowe peruerting the people, *and forbidding to geue tribute to Caesar, saying that he is Christ, a kyng.

*Luc.23.2.

3 *And Pilate asked hym, saying, Art thou the kyng of the Iewes? He answeared hym, and sayde, Thou layest it.

*Mat.27.11. Mar.15.2. Luc.23.3. Ioh.18.33.

4 Then sayd Pilate to the hygh priestes, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He mooueth the people, teaching throughout al Iurie, and began at Galilee, euen to this place.

6 When Pilate heard (mention) of Galilee, he asked whether the man were of Galilee.

7 And as soone as he knew that he belonged vnto Herodes iurisdiction, he sent hym to Herode, which was also at Hierusalem at that tyme.

8 And when Herode sawe Iesus, he was exceedyng glad, for he was desyrous to see him of a long season, because he had heard many thyngs of hym, and he trusted to haue seene some myracle doone by hym.

9 Then he questioned with hym many woordes, but he answeared hym nothyng.

10 The hygh Priests and Scribes stoode foorth, and accused hym straytely.

11 And Herode with his men of warre despysed hym, and when he had mocked hym, he arayed hym in whyte clothing, and sent hym agayne to Pilate.

12 *And the same day Pilate and Herode were made freendes togeather, for before they were at variance betweene them selues.

*Mar.27.23. Luc.23.12.

13 And Pilate, when he had called togeather the hygh Priestes, and the rulers, and the people,

14 Said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I hauing examined hym before you, haue founde no fault in this man, of those thynges whereof ye accuse hym,

15 No, nor yet Herode: for I sent you to him, and loe nothing woorthy of death is doone to hym.

16 I wyl therefore chasten hym, and let hym loose.

17 For of necessitie he must haue let one loose vnto them at the feast.

18 And al the people cryed aloud, saying, Away with hym, and deliuer vs Barabbas:

19 Whiche for a certayne insurrection made in the citie, and for murder, was cast in prison.

20 Pilate therefore spake agayne to them, wyllyng to let Iesus loose.

21 But they cryed, saying, Crucifie hym, crucifie hym.

22 He sayde vnto them the thyrde tyme, What euyl hath he doone? I fynde no cause of death in hym, I wyl therefore chasten him, and let hym goe.

23 And they were instant with loude voyces, requiring that he myght be crucified, and the voyces of them, and of the hygh priestes, preuayled.

24 And Pilate gaue sentence that it should be as they required.

25 And he let loose vnto them, hym that for insurrection and murder, was cast into prison, whom they had desired, and he deliuered Iesus to their wyl.

26 * And as they led hym away, they caught one Simon of Cyrene, comming out of

*Mat.27.32. Mar.15.21. Luc.23.26.

the lorde, and on hym layd they the crosse, that he myght beare it after Jesus.

27 And there folowed hym a great companie of people, and of women, whiche also bewayled and lamented hym.

28 But Jesus turnyng backe vnto them, sayde, (ye) daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren.

29 For beholde, the dayes are cummyng, in the which they shal say, Happie are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke.

30 Then shall they begin to say to the mountaynes, *Fal on vs, and to the hilles, Couer vs. *Esai.2.19.

31 For yf they do these thynges in a moiste tree, what shalbe doone in the dryer

*Mat.22.38 32 *And there were other two euyl doers led with hym, to be put to death.

*Mat.17.28 33 *And after that they were come to the place whiche is called Caluarie, there they crucified hym, and the euyl doers, one on the ryght hand, and the other on the leaft.

34 Then said Jesus, Father, forgeue them, for they wote not what they doo: And they parted his rayment, and cast lottes.

35 And the people stoode, beholdyng, and the rulers mocked hym with them, saying, He saued other (men,) let hym saue hym selfe, if he be very Christe the chosen of God.

36 The souldiers also mocked hym, comming to hym, and offeryng hym vineger,

37 And saying, Yf thou be the kyng of the Jewes, saue thee selfe.

38 And a superscription was written ouer hym, with letters of Greke and Latine, and Hebrue, (This is the kyng of the Jewes.)

39 And one of the euyl doers, which were hanged, rayled on hym, saying, Yf thou be Christ, saue thee selfe and vs.

40 But the other answearyng, rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation?

41 And we truely are ryghteously (punished,) for we receyue according to our deedes, but this man hath doone nothyng amysse.

42 And he sayd vnto Jesus, Lord, remember me when thou commest into thy kyngdome.

43 And Jesus sayd vnto hym, Verely I say vnto thee, to day shalt thou be with me in paradise.

44 And it was about the first houre, and there was a darkneſſe ouer al the earth, vntyl the nienth houre.

45 And the Sonne was darkened, and the vayle of the temple was rent, euen through the myddes.

46 And when Jesus had cryed with a loud voyce, he sayd, *Father into thy handes I wyl commende my spirite: And when he thus had sayde, he gaue vp the ghost. *Psal.30.6.

47 When the Centurion sawe what was doone, he glorified God, saying, Verily this was a ryghteous man.

48 And al the people that came together to that syght, when they sawe the thynges which were doone, smote their breastes, and returned.

49 And all his acquayntaunce, and the women that folowed hym from Galilee, stood a farre of, beholdyng these thynges.

50 * And behold, there was a man named Joseph, a counseller, and he was a good man, and a iust, *Mat.27.57

51 (The same had not consented to the counsel and deede of them) whiche was of Arimathea, a citie of the Jewes, which same also wayted for the kyngdome of God.

52 He went vnto Pilate, and begged the body of Jesus.

53 And when he had taken it downe, he wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before was layde.

54 And that day was the preparing of the Sabboth, and the Sabboth drue on.

55 The women that folowed after, which had come with hym from Galilee, beheld the sepulchre, and howe his body was layde.

56 And they returned, & prepared sweete odours and ointments, but rested the sabboth day, according to the commaundement.

The xxiiii Chapter.

13. Christ appeareth to the two disciples that went to Emaus.

BUt* vpon the first day of the Sabbothes, very early in the morning, they came vnto the sepulchre, bryngyng the sweete odours, which they had prepared, and other women with them. *Mar.16.2

2 And they founde the stone rolled away from the sepulchre.

3 And they went in, but founde not the body of the Lorde Jesu.

4 And it came to passe, as they were amased thereat, behold two men stoode by them in shyning garmentes.

5 And as they were afrayde, and bowed downe their faces to the earth, they sayd vnto them, Why seeke ye the lyuyng among the dead?

6 He is not here, but is ryſen: * Remember howe he spake vnto you when he was yet in Galilee, *Mat.17.22

7 Saying, The sonne of man must be delyuered into the handes of sinful men, and be crucified, and the thyrd day ryse.

8 And they remembred his wordes,

9 And returned from the sepulchre, and tolde al these thynges vnto the eleuen, and to al the remnant.

10 It was Marie Magdalen, and Joanna, and Marie Jacobi, and other that were with them, which told these thynges vnto the Apostles.

11 And their wordes seemed to them faigned thynges, neyther beleeued they them.

12 *Then arose Peter, and ran vnto the sepulchre, and when he had looked in, he sawe the lynnen clothes layde by them selues, and departed, woondryng in him selfe at that whi- *John.20.6.

[illegible] was come to passe.

The Gospel on the Monday in Easter weeke.

13 And beholde, two of them went that same day, to a village called Emaus, whiche was from Hierusalem about threescore furlonges. Mar.16.12

14 And they talked together of all these thinges that had come to passe.

15 And it came to passe, that while they communed together, and reasoned, Jesus hym

him selfe drue neare, and went with them.
16 But their eyes were holden, that they should not know him.
17 And he sayde vnto them, What maner of communication are these that ye haue one to another as ye walke and are sadde?
18 And the one of them, whose name was Cleophas, answearing, sayd to him, Art thou only a stranger in Hierusalem, and hast not knowen the thinges whiche are come to passe there in these dayes?
19 He sayde vnto them, What thinges? And they sayd vnto him, Of Jesus of Nazareth, which was a Prophete, mighty in deede and woord before GOD and all the people,
20 And howe the high priestes and our rulers deliuered him to be condempned to death, and haue crucified him.
21 But we trusted that it hadde been he which shoulde haue redeemed Israel: and as touching all these thinges, to day is euen the third day since they were done.
22 Yea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre.
23 And when they found not his body, they came, saying that they had seene a vision of angels, whiche say that he was aliue.
24 And certayne of them whiche were with vs, went to the sepulchre, and founde it euen so as the women had sayde, but him they sawe not.
25 And he sayd vnto them, O fooles, and slowe of hart, to beleeue al that the Prophetes haue spoken:
26 Ought not Christ to haue suffered these thinges, and to enter into his glory?
27 And he began at Moses, and al the prophetes, and throughly interpreted vnto them in al the scriptures, those thinges which were written of him selfe.
28 And they drue nygh vnto the village which they went vnto, and he made as though he woulde haue gone further.
29 And they constrayned him, saying, Abide with vs, for it draweth toward night, and the day is farre passed: And he went in to tarie with them.
30 And it came to passe, as he sat at meate with them, he tooke bread, and blessed it, and brake, and gaue to them.
31 And their eyes were opened, and they knewe him, and he vanished out of their sight.
32 And they sayd one vnto another, Did not our hartes burne within vs, while he talked with vs by the way, and opened to vs the scriptures?
33 And they rose vp the same houre, and returned (againe) to Hierusalem, and found the eleuen gathered together, and them that were with them,
34 Saying, The Lorde is risen in deede, and hath appeared to Simon.
35 And they tolde what thynges were done in the way, and howe he was knowen of them in the breaking of the bread.
36 *And as they thus spake, Jesus him selfe stoode in the middes of them, and sayth vnto them, Peace be vnto you.
37 But they were abashed and afraid, and supposed that they had seene a spirite.
38 And he sayde vnto them, Why are ye troubled, and why doo thoughtes aryse in your hartes?
39 Behold my handes and my feete, that it is euen I me selfe, handle me and see, for a spirite hath no flesshe and bones, as ye see me haue.
40 And when he had thus spoken, he shewed them his handes and his feete.
41 And while they yet beleeued not for ioy, and woondred, he sayd vnto them, Haue ye here any meate?
42 And they offered him a peece of a broyled fishe, and of an hony combe.
43 And he tooke it, and did eate before them.
44 And he sayd vnto them, These are the woordes whiche I spake vnto you, while I was yet with you, that al muste (needes) be fulfylled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes.
45 Then opened he their *wittes, that they myght vnderstand the scriptures,
46 And said vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise from death the third day:
47 And that repentance and remission of sinnes shoulde be preached in his name among al nations, and muste begyn at Hierusalem.
48 And ye are witnesses of these thinges.
49 *And behold, I wyl sende the promise of my father vpon you: But tarie ye in the citie of Hierusalem, vntyl ye be indued with power from an hygh.
50 And he led them out into Bethanie, & lyft vp his handes, and blessed them.
51 *And it came to passe, as he blessed them, he departed from them, and was caryed vp into heauen.
52 And when they had woorshipped him, they returned to Hierusalem, with greate ioy:
53 And were continually in the temple, praysyng and lauding God. Amen.

The Gospel on the Tuesday in Easter wecke. Mat. 16. 14

* or myndes

John. 15. 26

Mar. 10. 19

Here endeth the Gospel by Saint Luke.

The Gospel by Saint Iohn.

The fyrst Chapter.

1. The diuinitie, humanitie, and office of Christe. 15 The testimonie of Iohn. 38. The callyng of Andrewe, Peter, Philip, & Nathanael.

The Gospel on Christmas day.



IN the beginnyng was the woorde, and the woorde was with GOD, and * God was that woorde.

2 The same was in the beginnyng with God.

3 All thinges were made by it, and without it, was made nothyng that was made.

4 In it was lyfe, and the lyfe was the lyght of men.

5 And the lyght shineth in the darkenesse, and the darkenesse comprehended it not.

6 * There was a man sent from GOD, whose name was Iohn:

7 The same came for a witnesse, that he should beare witnesse of the light, that all men through him might beleeue.

8 He was not that lyght, but (was sent) to beare witnesse of the light.

9 That (lyght) was the true light, which lighteth euery man that commeth into the woorld.

10 He was in the woorld, * and the woorlde was made by him, and the woorld knewe him not.

11 He came in to his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue he power to be the sonnes of God, (euen to) them that beleeued on his name.

13 Whiche * were borne not of blood, nor of the wyll of the flesshe, nor yet of the wyl of man, but of God,

14 * And the same woorde became flesshe, and dwelt among vs (and we sawe the glory of it, as the glory of the onely begotten sonne (that came) from the father full of grace and trueth.

15 Iohn beareth witnesse of him, and eryed, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was * before me.

16 And of his * fulnesse haue all we receiued, and grace for grace.

17 For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.

18 * No man hath seene God at any time, the only begotten sonne, whiche is in the bosome of the father, he hath declared him.

The Gospell on the fourth Sunday in Aduent.

19 And this is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem to aske him, What art thou?

20 And he confessed, and denyed not, and sayd plainely, I am not that Christe.

21 And they asked him, what then? Art thou Elias? And he sayth, I am not. Art thou that prophete? And he answeared, No.

22 Then sayd they vnto him, What art thou, that we may geue answeare to them that sent vs? What sayest thou of thee selfe?

23 * He sayd, I (am) the voyce of a cryer in the wylderneſſe: Make straight the way of the Lord, as sayd the prophete Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and sayd vnto him, Why baptisest thou then yf thou be not that Christe, nor Elias, neyther * a Prophete?

26 Iohn answeared them, saying, I Baptise with water, but there standeth one among you, whom ye knowe not,

27 * He it is which though he came after me, was before me, whose shoes latchet I am not woorthy to vnlooſe.

28 These thinges were done in * Bethabara beyond Iordane, where Iohn was baptising.

29 The next day, Iohn seeth Iesus comming vnto him, and sayth, Behold the lambe of God, whiche taketh away the sinne of the woorld.

30 This is he of whom I sayd, After me commeth a man, which is preferred before me: for he was before me.

31 And I knewe him not: but that he should be declared to Israel, therefore am I come baptisyng with water.

32 * And Iohn bare record, saying, I saw the spirite dessendyng from heauen, lyke vnto a Doue, and it abode vpon him.

33 * And I knewe him not: but he that sent me to baptise with water, the same sayde vnto me, Vpon whom thou shalt see the spirite dessendyng and tarrying styll on him, the same is he whiche baptiseth with the holy ghost.

34 And I sawe, and bare record, that this is the sonne of God.

35 The next day after, Iohn stood againe, and two of his disciples.

36 And when he beheld Iesus walkyng, he sayth, Behold the lambe of God.

37 And the two disciples heard him speake, and they folowed Iesus.

38 And Iesus, when he turned about, and sawe them folowyng (him,) sayth vnto them, What seeke ye? They sayd vnto him, Rabbi, (which is to say ye one interprete it, Maister,) where dwellest thou?

39 He sayth vnto them, Come and see. They came, and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 One of the two whiche heard Iohn speake, and folowed him, was Andrewe, Simon Peters brother.

41 The same fyndeth his brother Simon fyrst, and sayth vnto hym, We haue found the Messias, which is by interpretation, the * annoynted,

42 And brought him to Iesus. And when Iesus beheld him, he sayd, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation a stone.

Esai.40.3.

Math.3.2.

Math.3.16

43 The day folowyng, Jesus would goe forth into Galilee, and findeth Philip, and sayth vnto hym, Folowe me.

44 Philip was of Bethsaida, out of the citie of Andrewe and Peter.

45 Philip findeth Nathanael, and sayth vnto him, We haue founde (hym) of whom *Moses in the lawe and the * Prophetes dyd write, Jesus of Nazareth the sonne of Ioseph.

*Gen.48.18 Esa.4.2

46 And Nathanael sayd vnto him, Can there any good thyng come out of Nazareth? Philip sayth vnto him, Come and see.

47 Jesus sawe Nathanael commming to him, and sayth of him, Beholde a right Israelite, in whom is no guyle.

48 Nathanael sayth vnto hym, Whence knowest thou me? Jesus answeared, and sayd vnto him, Before that Philip called thee, being vnder the figge tree, I sawe thee.

49 Nathanael answeared, and sayth vnto hym, Rabbi, thou art euen the (very) sonne of God, thou art the kyng of Israel.

50 Jesus answeared, and sayd vnto him, Because I sayd vnto thee, I sawe thee vnder the figge tree, thou " beleeuest: thou shalt see greater thinges then these.

51 And he sayth vnto him, Verily, verily I say vnto you, hereafter shall ye see heauen open, and the angels of God ascending and descending vpon the sonne of man.

The ii. Chapter.

Christe turneth water into wyne.

The Gospel on the ii. Sunday after trinitie.

AND the thyrd day was there a maryage in Cana * (a citie) of Galilee, and the mother of Jesus was there.

* Bethowne.

2 And both Jesus was called and his disciples vnto the maryage.

3 And when they wanted wyne, the mother of Jesus sayth vnto him, They haue no wyne.

4 Jesus sayth vnto her, Woman, what haue I to doo with thee? mine houre is not yet come.

* Ministers.

5 His mother sayth vnto the * ministers, What so euer he sayth vnto you, doo it.

* Measures.

6 And there were set there fire water pottes of stone, after the maner of the purifiyng of the Jewes, conteyning two or three * firkins a peece.

7 Jesus sayth vnto them, Fyll the water pottes with water. And they fylled them vp to the brym.

8 And he sayth vnto them, Drawe out nowe, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knewe not whence it was, but the ministers which drue the water knewe) the gouernour of the feast calleth the bridegrome,

10 And sayth vnto him, Euery man at the beginning doeth set foorth good wyne, and when the ghestes haue wel dronke, then that which is woorse: but thou hast kept the good wine vntyl nowe.

11 This beginning of myracles did Jesus in Cana of Galilee, and shewed his glory: and his disciples beleeued on hym.

12 After this he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes.

13 And the Jewes Passeouer was at hand, and Jesus went to Hierusalem,

14 And found sitting in the temple those that solde oxen, and sheepe, and doues, and changers of money.

15 And when he had made (as it were) a scourge of smal cordes, he droue them all out of the temple, with the sheepe and oxen, and powred out the changers money, and ouerthrewe the tables:

16 And sayd vnto them that solde doues: Haue these thinges hence, and make not my fathers house an house of marchandise.

17 And his disciples remembred that it was written, * The zeale of thyne house hath euen eaten me. *Psal.69.10

18 Then answeared the Jewes, and sayd vnto hym, What token shewest thou vnto vs, seeyng that thou doest these thynges?

19 Jesus answeared, and sayd vnto them, *Destroy this temple, and in three dayes I wyl reare it vp. *Mat.26.61

20 Then sayd the Jewes, Fourtie and sixe yeeres was this temple a buylding, and wylt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 When therefore he was ryssen from death, his disciples remembred that he thus had sayd: and they beleeued the scripture, and the wordes which Jesus had sayd.

23 When he was at Hierusalem at the Passeouer, in the feast day, many beleeued on his name, when they sawe his myracles which he dyd.

24 But Jesus did not commit hym selfe vnto them, because he knewe al men.

25 And needed not that any should testifie of man: for he knewe what was in man.

The iii. Chapter.

3. Christe teacheth Nicodemus. 16. The loue of God towarde the worlde.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jewes:

The Gospell on Trinitie Sunday.

2 The same came to Jesus by night, and sayde vnto hym, Rabbi, we knowe that thou art a teacher come from God: for no man can doo these myracles that thou doest, except God be with hym.

3 Jesus answeared, and sayd vnto him, Verily, verily I say vnto thee, except a man be borne from aboue, he can not see the kyngdome of God.

4 Nicodemus sayth vnto hym, Howe can a man be borne when he is olde? can he enter the seconde tyme into his mothers wombe, and be borne?

5 Jesus answeared, Verily, verily I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kyngdome of God.

6 That whiche is borne of the flesshe, is flesshe, and that which is borne of the spirite, is spirite.

7 Marueyle not thou that I sayde vnto thee, Ye must be borne from aboue.

8 The wynde bloweth where it lusteth, and thou hearest the sounde therof, but canst not tell whence it commeth, and whyther it goeth:

goeth: So is euery one that is borne of the spirite.

9 Nicodemus answeared, and sayd vnto hym, Howe can these thynges be?

10 Iesus answeared, and sayd vnto hym, Art thou a maister in Israel, and knowest not these thynges?

11 Verily, verily I say vnto thee, We speake that we doo knowe, and testifie that we haue seene: and ye receyue not our witnesse.

12 If I haue tolde you earthly thynges, and ye beleeue not: howe shal ye beleeue if I tel you of heauenly thynges?

13 And no man hath assended vp to heauen, but he that came downe from heauen, (euen) the sonne of man whiche is in heauen.

Num.21.9 14 * And as Moses lyft vp the serpent in the wyldernesse: euen so must the sonne of man be lyft vp:

15 That whosoeuer beleeueth in hym, should not perysshe, but haue eternal life.

The Gospell on the Munday in Whitsun weeke. 16 * For God so loued the worlde, that he gaue his onely begotten sonne: that whosoeuer beleeueth in him, should not perisshe, but haue euerlastyng life.

1.John.4.9 17 For God sent not his sonne into the worlde to condemne the worlde: but that the worlde thrugh him might be saued.

18 He that beleeueth on him is not condemned: but he that beleeueth not, is condemned alredy, because he hath not beleeued in the name of the onely begotten sonne of God.

John.4.1 19 And this is the condemnation, * that light is come into the worlde, and men loued darknesse rather then lyght: because their deedes were euyl.

20 For euery one that euyl doeth, hateth the light, neither commeth to the light, lest his deedes should be reprooued.

21 But he that doeth trueth, commeth to the lyght, that his deedes may be made manifest, that they are wrought in God.

22 After these thinges, came Iesus and his disciples into the land of Iurie, and there he taryed with them, and baptised.

John.4.1 23 * And John also was baptising in Aenon, neare to Salim, because there was much water there: and they came, and were baptised.

24 For John was not yet cast into prison.

25 And there arose a question betweene Johns disciples and the Iewes, about purifying.

26 And they came vnto John, and sayde vnto him, Rabbi, he that was with thee beyonde Iordane, * to whom thou barest witnesse, beholde, the same baptiseth, and all men come to him.

John.1.17 27 John answeared, and sayd, A man can receyue nothing, except it be geuen him from heauen.

28 Ye your selues are witnesses, howe that I sayde, * I am not that Christ, but am sent before hym.

John.1.20 29 He that hath the bride, is the bridegrome: but the freend of the bridegrome, which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce: This my ioy therefore is fulfylled.

30 He must increase, but I must decrease.

31 He that commeth from an hygh, is aboue all: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is aboue al:

32 And what he hath seene and heard, that he testifieth, and no man receyueth his testimonie.

33 He that hath receyued his testimonie, * hath set to his seale, that God is true. Rom.3.4

34 For he whom God hath sent, speaketh the woordes of God: For God geueth not the spirite by measure (vnto hym.)

35 * The father loueth the sonne, and hath geuen al thinges into his hand. Mat.10.26

36 * He that beleeueth on the sonne, hath euerlasting life: he that beleeueth * not the sonne, shal not see life: but the wrath of God abideth on hym. Haba.2.4 * or, he that obeyeth not the sonne.

The iiii. Chapter.

7. Christ weeried, asketh water of the woman of Samaria. 19. The liuely water.

AFter that the Lorde knewe howe the Pharisees had heard that Iesus made and baptised moe disciples then John.

2 (Though that Iesus him selfe baptised not, but his disciples.)

3 He left Iurie, and departed agayne into Galilee.

4 For (it was so that) he must needes goe thrugh Samaria.

5 Then commeth he to a citie of Samaria, which is called Sichar, neare to the possession * that Jacob gaue to his sonne Joseph. Gene.33.19 and.48.22

6 And there was Jacobs well. Iesus then being weerie of his iourney, sate thus on the well, and it was about the (a) sixth houre. a. That is twelue of the clocke.

7 And there commeth a woman of Samaria to drawe water: Iesus sayth vnto her, Geue me drynke.

8 For his disciples were gone away vnto the towne to buy meate.

9 Then sayth the woman of Samaria vnto him, Howe is it that thou beyng a Iewe, askest drynke of me, whiche am a woman of Samaria? For the Iewes meddle not with the Samaritanes.

10 Iesus answeared, and sayd vnto her, Yf thou knewest the gyft of God, and who it is that sayth to thee, Geue me drynke: thou wouldest haue asked of him, and he would haue geuen thee water of lyfe?

11 The woman sayth vnto hym, Syr, thou hast nothyng to drawe with, and the well is deepe: from whence then hast thou that water of lyfe?

12 Art thou greater then our father Jacob, which gaue vs the well, and he him selfe dranke therof, and his chyldren, and his cattel?

13 Iesus answeared, and sayd vnto her, Who so euer drynketh of this water, shall thyrst agayne:

14 But who so euer drynketh of the water that I shal geue hym, shal neuer be more a thyrst: but the water that I shall geue him, shalbe in hym a well of water spryngyng vp into euerlasting life.

15 The woman sayth vnto hym, Syr, geue me of that water, that I thyrst not, neyther come hyther to drawe.

16 Iesus

16 Jesus sayth vnto her, Goe, call thy husband, and come hyther.
17 The woman answeared, and sayd vnto hym, I haue no husband. Jesus sayd vnto her, Thou hast well sayde, I haue no husband.
18 For thou hast had fiue husbandes: and he whom thou nowe hast, is not thy husband: In that saydest thou truely.
19 The woman sayth vnto hym, Syr, I perceiue that thou art a prophete.
20 Our fathers woorshipped in this mountayne, and ye say that * in Hierusalem is the place where men ought to woorship. Deut.12.6.
21 Jesus sayth vnto her, Woman, beleeue me, the houre commeth, when ye shall neyther in this mountayne, nor yet at Hierusalem woorship the father,
22 * Ye woorship ye wote not what, we knowe what we woorship: for saluation commeth of the Jewes. 1.Pet.17.29.
23 But the houre commeth, and nowe is, when the true woorshippers shall woorship the father in spirite, and in the trueth: for suche the father also requireth to woorshyp hym.
24 * God is a spirite, and they that woorship him, must woorship him in spirite, and in the trueth. 1.Joh.3.17.
25 The woman sayth vnto him, I wote that Messias cõmeth, which is called Christe: When he is come, he wyll tell vs all thinges.
26 Jesus sayth vnto her, I that speake vnto thee am (he.)
27 And immediatly came his disciples, and marueyled that he talked with the woman: Yet no man sayd, What seekest thou, or, why talkest thou with her?
28 The woman then left her water pot, and went her way into the citie, and sayth to the men,
29 Come, see a man which tolde me all thinges that euer I did: Is not he that Christ?
30 Then they went out of the citie, and came vnto him.
31 In the meane whyle his disciples prayed hym, saying, Maister, eate.
32 He sayd vnto them, I haue meate to eate that ye wote not of.
33 Therefore sayd the disciples one to an other, Hath any man brought hym ought to eate?
34 Jesus sayth vnto them, My meate is that I doo the wyll of him that sent me, and finishe his woorke.
35 Say not ye, There are yet foure Monethes, and then commeth harueste? Behold, I say vnto you, Lyft vp your eyes, and looke on the regions: * for they are white already vnto harueste. Mat.9.37
36 * And he that reapeth, receiueth wages: and gathereth fruite vnto lyfe eternall: that both he that soweth, and he that reapeth, might reioyce together. Luke.10.1
37 And herein is the saying true, That one soweth, and another reapeth.
38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.
39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testifyed that he told me all that euer I did.
40 So, when the Samaritanes were come vnto him, they besought him that he would tarry with them: and he abode there two dayes.
41 And many moe beleeued, because of his owne word:
42 And sayd vnto the woman, Nowe we beleeue, not because of thy saying: for we haue heard him our selues, and knowe that this is euen that Christe, the sauiour of the world.
43 After two dayes he departed thence, and went (away) into Galilee.
44 * For Jesus him selfe testified, that a prophete hath none honour in his owne countrey. Mat.13.58
45 Then when he was come into Galilee, the Galileans receiued him, when they had seene all the thynges that he did at Hierusalem at the feast: For they went also vnto the feast day.
46 * So Jesus came into Cana of Galilee, where he made the water wine. And there was a certayne ruler, whose sonne was sicke at Capernaum. John.2. 1 The Gospell on the. xix. Sunday after Trinitie.
47 When the same heard that Jesus was come out of Jurie into Galilee, he went vnto hym, and besought hym that he would come downe, and heale his sonne: for he was euen at the poynt of death.
48 Then sayd Jesus vnto hym, Except ye see signes and wonders, ye wyll in no wyse beleeue.
49 The ruler sayth vnto him, Syr, come downe or euer that my sonne dye.
50 Jesus sayth vnto hym, Goe thy way, thy sonne liueth. And the man beleeued the word that Jesus had spoken vnto hym, and he went his way.
51 And as he was nowe going downe, the seruantes met him, and told hym, saying, Thy sonne liueth.
52 Then enquired he of them the houre when he began to amend: and they sayd vnto him, Yesterday at the seuenth houre the feuer left him.
53 So the father knew, that it was (done) the same houre, in the which Jesus sayd vnto him, Thy sonne liueth: and he beleeued, and all his household.
54 This is agayne the seconde myracle that Jesus did, when he was come out of Jurie into Galilee.

The. v. Chapter.

Christ healeth on the Sabboth day the man that was sicke thyrtie and eyght yeeres.

AFter * this, there was a feast day of the Jewes, and Jesus went vp to Hierusalem. Leuit.23.2.
2 And there is at Hierusalem by the sheepe (market) a poole, which is called in the Hebrue tongue Bethesda, hauyng fyue porches.
3 In which lay a great multitude of sicke folke, of blind, halte, and wythered, wayting for the mouing of the water.
4 For an angel went downe at a certaine season into the poole, and troubled the water: Who so euer then first after the troubling of the

the water stepped in, was made whole of what so euer disease he had.

5 And a certayne man was there, whiche had ben diseased thyrtie and eyght yeeres.

6 When Jesus sawe him lye, and knewe that he now long tyme had been diseased, he sayth vnto hym, Wylt thou be made whole?

7 The sicke man answeared him, Syr, I haue no man when the water is troubled, to cast me into the poole: but in the meane time, whyle I am about to come, an other steppeth downe before me.

8 Jesus sayth vnto hym, Ryse, take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: And on the same day was the Sabboth.

10 The Jewes therefore sayde vnto hym that was made whole, It is the Sabboth day, * it is not lawfull for thee to carry thy bed. Iere.17.1.

11 He answeared them, He that made me whole, sayd vnto me, Take vp thy bedde, and walke.

12 Then asked they him, What man is that which sayd vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wyst not who it was: for Jesus had gotten him selfe away, because that there was preasse of people in that place.

14 Afterwarde Jesus findeth him in the temple, and sayd vnto him, Beholde, thou art made whole: sinne no more, least a worse thyng come vnto thee.

15 The man departed, and tolde the Jewes that it was Jesus whiche had made hym whole.

16 And therefore dyd the Jewes persecute Jesus, and sought (the meanes) to slea hym, because he had done these thynges on the Sabboth day.

17 Jesus answeared them, My father worketh hytherto, and I worke.

18 Therefore the Jewes sought the more to kyll him, not onely because he had broken the Sabboth, but sayde also, that God was his father, and makyng hym selfe equall with God.

19 Then answeared Jesus, and sayd vnto them, Verely, verely I say vnto you, The sonne can doo nothyng of him selfe, but that he seeth the father doo: for what so euer he dooth, that also dooth the sonne likewyse.

20 For the father loueth the sonne, and sheweth hym al thinges that he him self doth: and he wyll shewe him greater workes then these, because ye should marueyle.

21 For likewyse as the father rayseth vp the dead, and quickeneth them: euen so the sonne quickeneth whom he wyll.

22 Neyther iudgeth the father any man: but hath committed all iudgement vnto the sonne,

23 Because that all men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne (the same) honoreth not the father which hath sent him.

24 Verely, verely I say vnto you, He that heareth my wordes, and beleeueth on him that sent me, hath euerlastyng lyfe, and shall not come into damnation: but is escaped from death vnto lyfe.

25 Verely, verely I say vnto you, The houre is comming, and nowe is, when the dead shal heare the voyce of the sonne of God: and they that heare, shall liue.

26 For as the father hath life in him selfe: so likewyse hath he geuen to the sonne to haue lyfe in him selfe:

27 And hath geuen hym power also to iudge, because he is the sonne of man.

28 Marueyle not at this: for the houre is comming, in the whiche all that are in the graues shall heare his voyce,

29 And shall come forth, * they that haue done good, vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation. Mat.25.46

30 I can of myne owne selfe do nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not myne owne wyll, but the wyll of the father, which hath sent me.

31 * If I beare witnesse of mee selfe, my witnesse is not true. Iohn.8.14.

32 * There is an other that beareth witnesse of me, and I am sure that the witnesse which he witnesseth of me is true. Math.3.17.

33 * Ye sent vnto John, and he bare witnesse of the trueth. Iohn.1.27

34 But I receiue not the record of man: neuertheless, these thinges I say, that ye might be saued.

35 He was a burning and a shinyng light: and woulde for a season haue reioyced in his lyght.

36 But I haue greater witnesse then the (witnesse) of John: for the workes whiche the father hath geuen me to finishe, the same workes that I doo, beare witnesse of me, that the father hath sent me.

37 And the father him selfe which hath sent me, * hath borne witnesse of me. Ye haue not heard his voyce at any tyme, * nor seene his shape. Math.3.17 Deut.4.12

38 And his worde haue ye not abidyng in you: for whom he hath sent, him ye beleeue not.

39 Searche the Scriptures, for in them ye thinke ye haue eternall lyfe: and they are they which testifie of me.

40 And yet wyll ye not come to me, that ye myght haue lyfe.

41 I receyue not the prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my fathers name, and ye receiue me not: * yf another shall come in his owne name, him wyll ye receiue. Iohn.12.43

44 Howe can ye beleeue, whiche receyue honour one of another, and seeke not the honour that commeth of God only?

45 Doo not thinke that I wyl accuse you to my father: there is one that accuseth you, euen Moses in whom ye truste.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me. Gene.3.15

47 But yf ye beleeue not his writynges, how shall ye beleeue my wordes?

The vi. Chapter.

19. Fayth is the worke of God. 35. of the bread of lyfe. 40. Of fayth.

After

AFter these thynges, Jesus went his way ouer the sea of Galilee, which is the sea of Tiberias:

2 And a great multitude folowed him, because they sawe his myracles which he did on them which were diseased.

3 And Jesus went vp into a mountayne, and there he sate with his disciples.

4 And the Passeouer, a feast of the Jewes, was nygh.

The Gospel on the .xxv. sonday after trinite. Luc.23.2

5 *When Jesus then lyft vp his eyes, and sawe a great compayne come vnto hym, he sayth vnto Philip, Whence shall we buye bread, that these may eate?

6 (This he sayd to prooue him: for he him selfe knewe what he woulde doo.)

7 Philip answeared hym, Two hundred peniwoorth of bread are not sufficient for them, that euery man may take a litle.

8 One of his disciples, Andrewe Simon Peters brother, sayth vnto hym:

9 There is a litle lad here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand.

11 And Jesus tooke the bread, and when he had geuen thankes, he distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would.

12 When they were filled, he sayd vnto his disciples, Gather vp the broken meate that remayneth that nothing be lost.

13 And they gathered it togeather, and they fylled twelue baskettes with the broken meate of the fiue barley loaues, which (broken meate) remayned vnto them that had eaten.

14 Then those men, when they had seene the myracle that Jesus dyd, sayd, This is of a truth the same prophete that should come into the world.

15 When Jesus therefore perceyued that they woulde come and take hym vp by force, to make hym kyng, he departed agayne into a mountayne hym selfe alone.

Mat.14.25 16 *And when euen was nowe come, his disciples went downe into the sea,

17 And gat vp into a shyp, and went ouer the sea, towardes Capernaum: and it was nowe darke, and Jesus was not come to them.

18 And the sea arose with a great wynde that blewe.

19 So when they had rowed about .xxv. or .xxx. furlonges, they sawe Jesus walkyng on the sea, and drawyng nygh vnto the shyp: and they were afrayde.

20 But he sayth vnto them, It is I, be not afrayde.

21 And they would haue receyued him into the shyp, and immediatly the shyp was at the lande whyther they went.

22 The day folowyng, when the people which stood on the other side of the sea, sawe that there was none other shyp there, saue that one wherein his disciples were entred, and that Jesus went not in with his disciples into the shyp, but that his disciples were gone (away) alone:

23 Howebeit, there came other shyppes from Tiberias, nygh vnto the place where they dyd eate bread, after that the Lorde had geuen thankes.

24 When the people therefore sawe that Jesus was not there, neither his disciples, they also tooke shypping, and came to Capernaum, seeking for Jesus.

25 And when they had founde hym on the other side of the sea, they sayd vnto hym, Rabbi, when camest thou hyther?

26 Jesus answeared them, and sayd, Verily, verily I say vnto you, Ye seeke me, not because ye sawe the myracles, but because ye did eate of the loaues, and were fylled.

27 Labour not for the meate that perisheth, but for that meate whiche endureth vnto euerlastyng lyfe, which (meate) the sonne of man shal geue vnto you: * for hym hath God the father sealed. Mat.3.17 and.17.3

28 Then sayd they vnto hym, What shall we doo, that we might worke the workes of God?

29 Jesus answeared, and sayd vnto them, * This is the worke of God, that ye beleeue on hym whom he hath sent. 1.Ioh.n.3.23

30 They sayd therefore vnto hym, What signe shewest thou then, that we may see, and beleue thee? What doest thou worke?

31 Our fathers did eate Manna in the desart, as it is written, * He gaue them bread from heauen to eate. Exod.16.14

32 Then Jesus sayde vnto them, Verely, verily I say vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from heauen.

33 For the bread of God, is he which commeth downe from heauen, and geueth life vnto the worlde.

34 Then sayd they vnto hym, Lord euermore geue vs this bread.

35 And Jesus sayd vnto them, I am the bread of lyfe: he that commeth to me, shal not hunger in any wyse: * and he that beleeueth on me, shal neuer thirst. Eccle.24.29

36 But I say vnto you, that ye also haue seene me, and yet ye beleeue not.

37 All that the father geueth me, shal come to me, and hym that commeth to me, I wyl in no wyse cast out.

38 For I came downe from heauen, not to doo mine owne wyll, but the wyll of hym that sent me.

39 And this is the fathers wyl which hath sent me, that of all which he hath geuen me, I shal loose nothing, but rayse it vp agayne at the last day.

40 And this is the wyl of hym that sent me, that euery one which seeth the sonne, and beleeueth on hym, may haue euerlastyng lyfe: and I wyl rayse hym vp at the last day.

41 The Jewes then murmured at hym, because he sayd, I am the bread (of life) which came downe from heauen.

42 And they sayd, * Is not this Jesus, the sonne of Joseph, whose father and mother we knowe? Howe is it then that he sayth, I came downe from heauen. Mat.13.55

43 Jesus answeared, and sayd vnto them, Murmure not among your selues.

44 No man can come to me, except the father, which hath sent me, drawe hym: and I wyl rayse hym vp at the last day.

Esai.54.13 45 It is written in the prophetes, * And they shalbe all taught of God. Euery man therefore that hath heard, and hath learned of the father, commeth vnto me.

Mat.11.27 46 Not that any man hath seene the father, * saue he which is of God, the same hath seene the father.

47 Verily, verily I say vnto you, He that putteth his trust in me, hath euerlastyng lyfe.

48 I am the bread of lyfe.

Exod.16.15 49 Your fathers did eate * Manna in the wyldernesse, and are dead.

50 This is that bread that commeth downe from heauen, that if any man eate thereof, (he) should not dye.

51 I am that lyuing bread, which came downe from heauen. If any man eate of this bread, he shal lyue for euer: and the bread that I wyl geue, is my flesshe, whiche I wyll geue for the lyfe of the worlde.

52 The Iewes therefore stroue amongst them selues, saying, Howe can this felowe geue vs that flesshe of his to eate?

53 Then Iesus sayd vnto them, Verily, verily I say vnto you, Except ye eate the flesshe of the sonne of man, and drynke his blood, ye haue no lyfe in you.

1.Cor.11.27 54 * Who so eateth my flesshe, and drynketh my blood, hath eternal life, and I wyll rayse him vp at the last day.

55 For my flesshe is meate indeede, and my blood is drynke indeede.

56 He that eateth my flesshe, and drinketh my blood, dwelleth in me, and I in hym.

57 As the lyuing father hath sent me, & I lyue by the father: Euen so, he that eateth me, shal lyue by (the meanes of) me.

58 This is that bread which came downe from heauen: not as your fathers dyd eate Manna, and are dead: he that eateth of this bread, shal lyue euer.

59 These things sayd he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard (this,) sayd, This is an harde saying, who can abyde the hearyng of it?

61 When Iesus knewe in him selfe that his disciples murmured at it, he sayde vnto them, Doeth this offende you?

Iohn.3.13 62 (What) and yf ye shal see the sonne of man assende * vp thyther where he was before?

63 It is the spirite that quickeneth, the flesshe profiteth nothyng: The wordes that I speake vnto you are spirite and lyfe.

64 But there are some of you that beleeue not. For Iesus knewe from the begynnyng, which they were that beleeued not, and who should betray hym.

65 And he sayd, Therefore sayd I vnto you, that no man can come vnto me, except it were geuen vnto him of my father.

66 From that time many of his disciples went backe, and walked no more with hym.

67 Then sayd Iesus vnto the twelue, Wyl ye also goe away.

68 Then Simon Peter answeared hym, Lorde, to whom shall we goe? Thou hast the wordes of eternall lyfe:

69 * And we beleeue and are sure that thou art that Christe, the sonne of the lyuyng God. Mat.16.16

70 Iesus answeared them, Haue not I chosen you twelue, and one of you is a deuyl?

71 He spake of Iudas Iscariot (the sonne) of Simon: for he it was that shoulde betray hym, being one of the twelue.

The.vii.Chapter.

1. Iesus fled the murmuring Iewes. 5. Christes kinsmen beleeued not on hym.

AFter these thynges, Iesus went about in Galilee: for he would not goe about in Iurie, because that the Iewes sought to kyl hym.

2 * The Iewes feast of tabernacles was at hand. Leuit.23.34

3 His brethren therefore sayd vnto hym, Geat thee hence, and goe into Iurie, that thy disciples also may see the workes that thou dooest.

4 For there is no man that doeth any thyng in secrete, and he hym seeketh to be knowen openly: If thou doo such thynges, shewe thee selfe to the worlde.

5 For neyther his brethren beleeued in hym.

6 Then Iesus sayde vnto them, My tyme is not yet come: but your tyme is alway redy.

7 The worlde can not hate you, but me it hateth, because I testifie of it, that the workes thereof are euyl.

8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, * for my time is not yet ful come. Iohn.8.20

9 When he had sayd these wordes vnto them, he abode styl in Galilee.

10 But when his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then sought hym the Iewes at the feast, and sayd, Where is he?

12 And muche murmuryng of him was there among the people: For some sayd, He is good: Other sayd, Nay: but he deceyueth the people.

13 Howebeit, no man spake openly of him, for feare of the Iewes.

14 Nowe when halfe of the feast was doone, Iesus went vp into the temple, and taught.

15 And the Iewes maruepled, saying, Howe knoweth he the scriptures, seeing that he neuer learned?

16 Iesus answeared them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man wyll doo his wyl, he shall knowe of the doctrine, whether it be of God, or whether I speake of mee selfe.

18 He that speaketh of hym selfe, seeketh his owne glory: but he that seeketh his glory that sent hym, the same is true, and no vnrygh-teousnesse is in hym. Exod.28.3

19 * Dyd not Moses geue you the lawe, and (yet) none of you keepeth the lawe? * Why goe ye about to kyl me? Iohn.5.18

20 The people answeared, and sayd, Thou hast the deuyll: Who goeth about to kyll thee?

21 Iesus

21 Jesus answeared, and sayde vnto them, I haue doone one woorke, and ye all marueyle.

Lcui.12.3. Gen.17.10. 22 * Moses therfore gaue vnto you the circumcision (not because it is of Moses, * but of the fathers) and yet ye on the Sabboth day circumcise a man.

23 If a man on the Sabboth day receiue circumcision, without breaking of the lawe of Moses: disdaine ye at me, because I haue made a man euery whyt whole on the Sabboth day?

Deut.1.16. 24 * Iudge not after the (bitter) appearance, but iudge with a rygh teous iudgement.

25 Then sayde some of them of Hierusalem, Is not this he, whom they goe about to kyll?

*i. openly. 26 But loe, he speaketh * boldly, and they say nothyng vnto hym: Doo the rulers know in deede that this is verey Christe?

27 Howebeit, we knowe this man whence he is: but when Christe commeth, no man knoweth whence he is.

28 Then cryed Jesus in the temple, as he taught, saying, Ye both knowe me, and whence I am, ye knowe, and I am not come of mee selfe, but he that sent me is true, whom ye knowe not.

29 But I knowe hym, for I am of hym, and he hath sent me.

30 Then they sought to take him: but no man layde handes on him, because his houre was not yet come.

31 Many of the people beleeued on hym, and sayde, When Christe commeth, will he doo moe myracles then these that this man hath done?

32 The Pharisees heard that the people murmured such thynges concernyng him: And the Pharisees and the high priestes sent seruantes to take him.

33 Then sayd Jesus vnto them, Yet am I a litle while with you, and then I goe vnto hym that sent me.

Joh.13.33. 34 * Ye shal seeke me, and shal not find me: and where I am, thyther can ye not come.

35 Then sayde the Jewes among them selues, Whyther will he goe, that we shall not finde him? Will he goe vnto the dispearsed among the Gretians, and teache the Gentiles?

36 What (maner) of saying is this that he sayd, Ye shall seeke me, and shall not finde me? and where I am, thyther can ye not come.

Leui.23.36. 37 In the last day, that * great day of the feast, Jesus stoode, and cryed, saying, If any man thyrst, let hym come vnto me, and drynke:

Deut.18.15. 38 * He that beleeueth on me, as the scripture hath sayde, out of his belly shal flowe ryuers of water of lyfe.

Joel.2.28. 39 (* But this spake he of the spirite which they that beleeue on him shoulde receiue. For the holy ghost was not yet " (there) because that Jesus was not yet glorified.)

" or, geuen: vnderstanding by the holy ghost, the visible giftes of the holy ghost.

40 Many of the people therefore, when they heard this saying, sayde, Of a trueth this is the prophete.

41 But other sayde, This is Christe. But some sayde, Shall Christe come out of Galilee?

42 * Hath not the scripture sayde, that Christe commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was? Miche. 5.2.

43 So was there dissention among the people because of hym.

44 And some of them woulde haue taken hym, but no man layde handes on hym.

45 Then came the seruauntes to the high Priestes and Pharisees, and sayde vnto them, Why haue ye not brought hym?

46 The seruantes answeared, Neuer man spake as this man doeth.

47 Then answeared them the Pharisees, Are ye also deceyued?

48 Haue any of the rulers or of the Pharisees beleeued on him?

49 But this (common) people which know not the lawe, are cursed.

50 Nichodemus sayth vnto them, * (He that came to Jesus by nyght, beyng one of them,) John.3.2.

51 Doeth our lawe iudge any man before it heare him, * and knowe what he doeth? Deut.17.8.

52 They answeared, and sayde vnto hym, Art thou also of Galilee? search, and looke: for out of Galilee aryseth no prophete.

53 And euery man went vnto his owne house.

The. viii. Chapter.

12. Christe the light of the worlde. 36. Abraham dyd see Christes day.

JEsus went out vnto mount Oliuet:

2 And early in the mornyng he came agayne into the temple, & al the people came vnto hym, and he sate downe, and taught them.

3 And the Scribes and Pharisees brought vnto hym a woman taken in adulterie, and when they had set her in the myddes,

4 They say vnto hym, Maister, this woman was taken in adulterie, euen as the deede was a dooyng.

5 * Moses in the lawe commaunded vs that suche shoulde be stoned, but what sayest thou? Luke.20.10.

6 This they sayd, tempting him, that they myght accuse him. But Jesus stowped downe, and with his finger wrote on the grounde, as though he heard them not.

7 So when they continued asking him, he lyft vp him selfe, and sayde vnto them, * Let him that is among you without sinne, first cast the stone at her. Deut.17.7.

8 And agayne, he stowped downe, & wrote on the grounde.

9 And when they heard this, being accused of their owne consciences, they went out one by one, begynnyng at the eldest, euen vnto the last: and Jesus was left alone, and the woman standyng in the myddes.

10 When Jesus had lyft vp him selfe, and sawe no man but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayde, No man Lorde. And Jesus sayd, Neyther doo I condemne thee: Goe, and sinne no more.

12 Then spake Jesus agayne vnto them, saying, * I am the lyght of the worlde, He that foloweth me, shall not in any wyse John.1.5.

walke in darkneſſe, but ſhall haue the lyght of lyfe.

13 The Phariſees therfore ſaid vnto him, Thou beareſt recorde of thee ſelfe, thy recorde is not true.

14 Ieſus anſwered, and ſayd vnto them, * Though I beare recorde of mee ſelfe, yet my recorde is true: for I knowe whence I came, and whyther I goe: but ye can not tel whence I come, and whyther I goe. Iohn.5.31.

15 Ye iudge after the fleſhe, I iudge no man,

16 And yf I iudge, my iudgement is true: for I am not alone, but I and the father that ſent me.

17 * It is alſo written in your lawe, that the teſtimonie of two men is true. Deut.17.6.

18 I am one that beareth witneſſe of mee ſelfe, and the father that ſent me, beareth witneſſe of me.

19 Then ſayde they vnto him, Where is thy father? Ieſus aunſwered, Ye neyther knowe me, nor yet my father, yf ye had knowen me, ye ſhoulde haue knowen my father alſo.

20 Theſe wordes ſpake Ieſus in the treaſurie, as he taught in the temple: and no man layde handes on hym, for his houre was not yet come.

21 Then ſayd Ieſus agayne vnto them, I goe my way, and ye ſhal ſeeke me, and ſhal dye in your ſinnes: Whither I goe, thyther can ye not come?

22 Then ſayd the Iewes, Wyl he kil him ſelfe, becauſe he ſayth, Whyther I goe, thyther can ye not come?

23 And he ſayde vnto them, Ye are from beneathe, I am from aboue: ye are of this worlde, I am not of this worlde.

24 I ſayd therefore vnto you, that ye ſhall dye in your ſinnes. For yf ye beleeue not that I am he, ye ſhal dye in your ſinnes.

25 Then ſayde they vnto hym, Who art thou? And Ieſus ſayth vnto them, Euen the very ſame thing that I ſayde vnto you from the beginnyng.

26 I haue many thynges to ſay, & to iudge of you: Yea, and he that ſent me is true, and I ſpeake to the worlde thoſe thinges which I haue hearde of him.

27 Howbeit, they vnderſtoode not that he ſpake to them of his father.

28 Then ſayd Ieſus vnto them, When ye haue lyft vp (an hygh) the ſonne of man, then ſhal ye knowe that I am he, and that I do nothyng of mee ſelfe: but as my father hath taught me, euen ſo I ſpeake theſe thinges.

29 And he that ſent me, is with me, the father hath not left me alone: for I do alwayes thoſe thinges that pleaſe him.

30 As he ſpake theſe wordes, many beleeued on hym.

31 Then ſayd Ieſus to thoſe Iewes which beleeued on him, Yf ye continue in my worde, then are ye my very diſciples.

32 And ye ſhall knowe the trueth, and the trueth ſhal make you free.

33 They aunſwered him, We be Abrahams ſeede, and were neuer bonde to any man: howe ſayeſt thou then, Ye ſhalbe made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, * That whoſoeuer committeth ſinne, is the ſeruant of ſinne. Rom.6.16.

35 And the ſeruaunt abydeth not in the houſe for euer: but the ſonne abydeth euer.

36 Yf the ſonne therefore ſhall make you free, then ye ſhalbe free in deede.

37 I knowe that ye are Abrahams ſeede, but ye ſeeke (meanes) to kyll me, becauſe my worde hath no place in you.

38 I ſpeake that which I haue ſeene with my father: and ye doo that whiche ye haue ſeene with your father.

39 They anſwered and ſayde vnto hym, Abraham is our father. Ieſus ſayth vnto them, Yf ye were Abrahams children, ye would doo the woorkes of Abraham.

40 But nowe ye goe about to kyll me, a man that hath tolde you the trueth, whiche I haue hearde of God: this did not Abraham.

41 Ye doo the deedes of your father. Then ſayd they to hym, We be not borne of fornication, we haue one father, euen God.

42 Ieſus ſayde vnto them, Yf God were your father, truely ye ſhoulde loue me, for I proceeded forth, and came from God: neyther came I of mee ſelfe, but he ſent me.

43 Why do ye not knowe my ſpeach? euen becauſe ye can not heare my worde. 1.Iohn.3.8.

44 * Ye are of your father the deuyll, and the luſtes of your father wyll ye doo: he was a murderer from the beginnyng, and abode not in the trueth, becauſe there is no trueth in hym. When he ſpeaketh a lye, he ſpeaketh of his owne: For he is a lyer, and the father of it.

45 And becauſe I tel you the trueth, therefore ye beleeue me not. a.Whi... ...ſermon... Iohn.

46 * Which of you rebuketh me of ſinne? Yf I ſay the trueth, Why doo ye not beleeue me? The Goſpel on the v. ſunday in Lent.

47 He that is of God, heareth Gods woordes, Ye therfore heare them not, becauſe ye are not of God. 1.Iohn.4.6.

48 Then anſwered the Iewes, and ſayd vnto hym, Say we not well that thou art a Samaritane, and haſt a deuyll?

49 Ieſus anſwered, I haue not a deuyll: but I honour my father, and ye doo diſhonour me.

50 I ſeeke not myne owne glory, there is one that ſeeketh, and iudgeth.

51 Verely, verely I ſay vnto you, Yf a man keepe my ſaying, he ſhall neuer ſee death.

52 Then ſayd the Iewes vnto him, Nowe knowe we that thou haſt a deuyll. Abraham is dead, and the prophetes: and thou ſayeſt, Yf a man keepe my ſaying, he ſhall neuer taſte of death.

53 Art thou greater then our father Abraham, whiche is dead? and the prophetes are dead: whom makeſt thou thee ſelfe?

54 Ieſus anſwered, Yf I glorifie mee ſelfe, my glory is nothyng: It is my father that

that glorifieth me, which ye say, that he is your God:

55 And yet ye haue not knowen him, but I knowe him: and if I say that I knowe him not, I shalbe a lyer lyke vnto you: but I knowe hym, and keepe his saying.

56 Your father Abraham was glad to see my day: and he sawe it, and reioyced.

57 Then sayd the Iewes vnto hym, Thou art not yet fyftie yeeres olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verily verily I say vnto you, Before Abraham was, I am.

59 Then tooke they vp stones to cast at hym: but Iesus was hydde, and went out of the temple.

The.ix.Chapter

Christe restoreth sight vpon the Sabboth day to hym that was borne blynde. 15. the Pharisees reason with hym that was blynd. 27. the Pharisees excommunicate those that beleeued in Christe, 34. they excommunicate hym that was borne blynde, 35. Christe teacheth hym, and he beleeueth 39. to what blinde men Christe restoreth sight.

AND as Iesus passed by, he sawe a man which was blinde from his birth.

2 And his disciples asked hym, saying, Maister, who did sinne, this man, or his parentes, that he was borne blinde?

3 Iesus answered, Neyther hath this man sinned, nor yet his parentes: but that the woorkes of God shoulde be made manifest in hym.

4 I must woorke the woorkes of hym that sent me, whyle it is (a) day: The nyght commeth, when no man can woorke.

5 As long as I am in the woorlde, * I am the lyght of the woorlde.

6 When he had spoken, he spyt on the grounde, and made clay of the spyttle, and he annoynted the clay vpon the eyes of the blynde,

7 And sayde vnto hym, Goe washe thee in the poole of Siloe (which by interpretation is, as muche to say, as sent,) He went his way therefore, and washed, and came (agayne) seeing.

8 The neyghbours therefore, and they that had seene hym before when he was blynde, sayde, Is not this he that sate and begged?

9 Some sayde, This is he: Other sayde, He is lyke hym. He hym selfe sayd, I am (euen) he.

10 Therefore sayde they vnto hym, Howe were thine eyes opened?

11 He answeared, and sayde, The man that is called Iesus, made clay, and annoynted myne eyes, and sayd vnto me, Goe to the poole Siloe, and washe: and when I went and washed, I receyued (my) sight.

12 Then sayde they vnto hym, Where is he? He sayde, I can not tel.

13 They brought to the Pharisees hym, that a litle before was blynde.

14 And it was the Sabboth day when Iesus made the clay, and opened his eyes.

15 Then agayne the Pharisees also asked him howe he had receyued his sight. He sayd vnto them, He put clay vpon myne eyes, and I washed, and doo see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabboth day. Other sayde, Howe can a man whiche is a sinner doo such myracles? And there was a * strife among them.

17 They say vnto the blynd man agayne, What sayest thou of hym, because he hath opened thine eyes? He sayde, He is a prophete.

18 But the Iewes did not beleeue the man howe that he had ben blynde, and receiued his sight, vntyl they called the parentes of hym that had receyued his sight.

19 And they asked them, saying, Is this your sonne, whom ye say that he was borne blynde? howe doth he nowe see then?

20 His parentes answeared them, & sayde, We knowe that this is our sonne, and that he was borne blynde:

21 But by what meanes he now seeth, we can not tel, or who hath opened his eyes, can not we tel, he is of age, aske him, he shal speake for hym selfe.

22 Suche woordes spake his parentes, because they feared the Iewes: for the Iewes had agreed alredy, that yf any man dyd confesse that he was Christe, he shoulde be excommunicate out of the Synagogue.

23 Therefore sayde his parentes, He is of age, aske hym.

24 Then againe called they the man that was blynde, and sayde vnto hym, Geue God the prayse, we knowe that this man is a synner.

25 He answeared, and sayde, Whether he be a sinner or no, I can not tel: One thyng I am sure of, that where as I was blynde, nowe I see.

26 Then sayde they to hym agayne, What dyd he to thee? Howe opened he thine eyes?

27 He answeared them, I tolde you yer whyle, and ye dyd not heare: wherefore would you heare it agayne? Wyl ye also be his disciples?

28 Then rated they hym, and sayde, Thou art his disciple: we are Moses disciples.

29 We are sure that God spake vnto Moses: as for this felowe, we know not from whence he is.

30 The man answeared, and sayde vnto them, This is a marueylous thyng, that ye wote not from whence he is, and yet he hath opened myne eyes.

31 For we be sure that GOD heareth not sinners: but yf any man be a woorshypper of God, and doth his wyl, hym heareth he.

32 Since the woorlde began was it not hearde that any man opened the eyes of one that was borne blynde:

33 If this man were not of God, he could

(a) Whyle opportunitie serueth. Iohn.12.9.

* or, scisme.

doo nothyng.

34 They answeared, and sayde vnto hym, Thou art altogether borne in sinne, and doost thou teache vs? And they cast hym out.

35 Iesus heard that they had excommunicate hym: and when he had found hym, he sayde vnto hym, Doest thou beleeue on the sonne of God?

36 He answeared and sayde, Who is he Lord, that I might beleeue on hym?

37 And Iesus sayde vnto hym, Thou hast both seene hym, and it is he that talketh with thee.

38 And he sayde, Lord, I beleeue: and he worshipped hym.

39 And Iesus sayde vnto hym, * I am come vnto iudgement in this world, that they which see not, might see: and that they which see, myght be made blinde.

John.3.17. and.12.47.

40 And some of the Pharisees which were with him heard these wordes, and sayde vnto hym, Are we blinde also?

41 Iesus sayd vnto them, If ye were blinde ye should haue no sinne, but nowe ye say, We see: therefore your sinne remayneth.

The.x.Chapter.

1. Christe the true shephearde, and the doore. 34. Princes called goddes.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a theefe, and a robber.

The Gospel on the Tuesday after Whitsunday.

2 But he that entreth in by the doore, is the shepheard of the sheepe.

3 To hym the porter openeth, & the sheepe heare his voyce, & he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath put foorth his owne sheepe, he goeth before them, and the sheepe folowe hym: for they knowe his voyce.

5 A stranger wyl they in no wyse folowe, but wyl flee from him, for they knowe not the voyce of strangers.

6 This prouerbe spake Iesus vnto them: but they vnderstoode not what thynges they were which he spake vnto them.

7 Then sayd Iesus vnto them agayne, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All euen as many as came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shalbe safe, and shal goe in, and goe out, and finde pasture.

10 The theefe commeth not but for to steale, kyl, and to destroy: I am come that they might haue lyfe, and that they myght haue it more abundantly.

11 I am the * good shepheard, the good shepheard geueth his lyfe for the sheepe.

The Gospel on the second sunday after Easter.

12 An hyrelyng, and he which is not the shepheard, neyther the sheepe are his owne, seeth the woolfe comming, and leaueth the sheepe, and fleeth: & the woolfe catcheth them, and scattereth the sheepe.

13 The hyrelyng fleeth, because he is an hyrelyng, and careth not for the sheepe.

14 I am the good shepheard, and knowe my sheepe, and am knowen of mine.

15 As the father knoweth me, euen so knowe I also the father: and I geue my life for the sheepe.

16 And other sheepe I haue, which are not of this folde: them also I must bryng, and they shal heare my voyce, * and there shalbe one folde (and) one shepheard.

Ezec.37.22.

17 Therefore doeth my father loue me, *because I put my lyfe (from me,) that I might take it agayne.

Esai.53.8

18 No man taketh it from me, but I put it away of mee selfe: I haue power to put it from me, and I haue power to take it againe. * This commaundement haue I receyued of my father.

Acres.4.28

19 There was a dissention therefore agayne among the Iewes, for these thynges.

20 And many of them sayd, He hath a deuyl, and is mad, why heare ye hym?

21 Other sayd, These are not the wordes of hym that hath a deuyl. Can a deuyl open the eyes of the blynde?

22 * And it was at Hierusalem the feast of the dedication, and it was winter.

1.Mac.4.59

23 And Iesus walked in the temple, euen in Solomons porch.

24 Then came the Iewes rounde about hym, and sayd vnto hym, How long doest thou make vs to doubt? If thou be Christ, tel vs playnely.

25 Iesus answeared them, I tolde you, and ye beleeued not: the workes that I doo in my fathers name, they beare witnesse of me.

26 But ye beleeue not, because ye are not of my sheepe, as I sayde vnto you.

27 My sheepe heare my voyce, & I knowe them, and they folowe me:

28 And I geue vnto them eternal life, and they shal neuer perishe, neyther shall any man plucke them out of my hande.

29 My father which gaue them me, is greater then all: and no man is able to take them out of my fathers hande.

30 I and my father are one.

31 Then the Iewes tooke vp stones, to stone him (withal.)

32 Iesus answeared them, Many good workes haue I shewed you from my father, for which worke of them doo ye stone me?

33 The Iewes answeared hym, saying, For a good worke we stone thee not, but for thy blasphemie, and because that thou being a man, makest thee selfe God.

34 Iesus answeared them, * Is it not Psal.82.6 written in your lawe, I sayde, ye are Gods?

35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:

36 Say ye of him whom the father hath sanctified and sent into the worlde, Thou blasphemest: because I sayde, I am the sonne of GOD?

37 If I doo not the workes of my father, beleeue me not.

38 But if I doo, and if ye beleeue not me, beleeue the workes: that ye may knowe and beleeue that the father is in me, and I in hym.

39 Agayne they went about to take hime and he escaped out of their hande,

40 And

40 And went away agayne beyonde Iordane, into the place where John was fyrſt baptiſing: and there he abode.

41 And many reſorted vnto him, and ſayd, John dyd no myracle: but all thynges that John ſpake of this man, were true.

42 And many beleeued on him there.

The xi. Chapter.

43. Chriſte rayſeth Lazarus from death.
45. Certayne Iewes beleeue in Chriſte.

A Certayne man was ſicke, named Lazarus, of Bethanie, the towne of Marie, and her ſyſter Martha.

2 (It was that Marie whiche annoynted the Lord with oyntment, and wyped his feete with her heare, whoſe brother Lazarus was ſicke.)

3 Therefore his ſiſter ſent vnto him, ſaying, Lorde, beholde, he whom thou loueſt is ſicke.

4 When Ieſus heard that, he ſayde, This infirmitie is not vnto death, but for the glory of God: that the ſonne of God myght be glorified thereby.

5 Ieſus loued Martha, and her ſiſter, and Lazarus.

6 When he had hearde therefore that he was ſicke, he abode two dayes ſtyll in the ſame place where he was.

7 Then after that, ſayth he to his diſciples, Let vs goe into Iurie agayne.

8 His diſciples ſay vnto him, Maiſter, the Iewes lately ſought to ſtone thee, and goeſt thou thyther agayne?

9 Ieſus anſweared, Are there not twelue houres of the day? yf any man walke in the day, he ſtumbleth not: becauſe he ſeeth the lyght of this worlde.

10 But yf a man walke in the nyght, he ſtumbleth: becauſe there is no light in hym.

11 Theſe thynges ſayd he, and after that, he ſayth vnto them, Our freende Lazarus ſleepeth, but I goe, that I may awake him out of ſleepe.

12 Then ſayde his diſciples, Lorde, yf he ſleepe, he ſhal doo wel yenough.

13 Howebeit, Ieſus ſpake of his death: but they thought that he had ſpoken of takyng of reſt in ſleepe.

14 Then ſayd Ieſus vnto them playnely, Lazarus is dead:

15 And I am glad for your ſakes that I was not there (becauſe ye may beleeue:) Neuertheleſſe, let vs goe vnto him.

16 Then ſayde Thomas, whiche is called Didymus, vnto his felowe diſciples, Let vs alſo goe, that we may dye with him.

17 Then when Ieſus came, he found that he had lyen in his graue foure dayes alredy.

18 (Bethanie was nigh vnto Hieruſalem, about fyfteene furlonges of.)

19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother.

20 Martha, as ſoone as ſhe heard that Ieſus was commyng, went and met him: but Marie ſate ſtyl in the houſe.

21 Then ſayd Martha vnto Ieſus, Lorde, yf thou haddeſt been here, my brother had not dyed.

22 But euen nowe I knowe, that whatſoeuer thou wylt aſke of God, God wyll geue it thee.

23 Ieſus ſayth vnto her, Thy brother ſhal ryſe agayne.

24 Martha ſaith vnto him, I knowe that he ſhal ryſe agayne in the * reſurrection at the laſt day. * John.5.29.

25 Ieſus ſayd vnto her, I am the reſurrection and the lyfe: he that beleeueth on me, yea though he were dead, yet ſhal he lyue? * John.6.35.

26 And whoſoeuer lyueth, and beleeueth on me, ſhall neuer dye. Beleeueſt thou this?

27 She ſayde vnto hym, Yea Lord, I beleue that thou art Chriſte the ſonne of God, whiche ſhould come into the worlde.

28 And when ſhe had ſo ſayd, ſhe went her way, and called Marie her ſiſter ſecretly, ſaying, The maiſter is come, and calleth for thee.

29 As ſoone as ſhe heard that, ſhe aryſeth quickely, and commeth vnto hym.

30 Ieſus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſaw Marie that ſhe roſe vp haſtily, and went out, folowed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Ieſus was, and ſawe hym, ſhe fell downe at his feete, ſaying vnto hym, Lorde, yf thou haddeſt been here, my brother had not been dead.

33 When Ieſus therefore ſawe her weeping, and the Iewes alſo weeping, which came with her, he groned a in the ſpirite, and was troubled in him ſelfe, a. For compaſſion, feelyng in hym ſelfe our miſeries.

34 And ſayde, where haue ye layde hym? They ſay vnto him, Lorde, come, and ſee.

35 Ieſus wept.

36 Then ſayd the Iewes, Beholde howe he loued hym.

37 And ſome of them ſayd, Could not this man, * whiche opened the eyes of the blynde, haue cauſed that this man alſo ſhoulde not haue dyed? * John.9.6.

38 Ieſus therefore againe groning in hym ſelfe, commeth to the graue: It was a caue, and a ſtone layde on it.

39 Ieſus ſayde, Take ye away the ſtone. Martha, the ſiſter of hym that was dead, ſayth vnto hym, Lord, by this time he ſtinketh: for he hath been dead foure dayes.

40 Ieſus ſayth vnto her, Sayd I not vnto thee, that yf thou wouldeſt beleeue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone from the place where the dead was layde. And Ieſus lyft vp his eyes, & ſayde, Father, I thanke thee that thou haſt hearde me.

42 Howebeit, I knowe that thou heareſt me alwayes: but becauſe of the people whiche ſtande by, I ſayd it, that they may beleeue that thou haſt ſent me.

43 And when he thus had ſpoken, he cryed with a loude voyce, Lazarus, come forth.

44 And he that was dead, came forth, bound hand and foote with graue clothes, and his face was bounde about with a napkyn.

Iesus sayth vnto them, Loose hym, and let him goe.

45 Then many of the Iewes which came to Marie, and had seene the thinges which Iesus dyd, beleeued on him.

46 But some of them went their wayes to the Pharisees, and tolde them what Iesus had doone.

47 Then gathered the high Priestes and the Pharisees a counsel, and sayde, What doo we for this man doeth many miracles.

48 If we let hym scape thus, al men wyl beleeue on hym, and the Romanes shall come, and take away both our roome, and the people.

49 And one of them, named Caiaphas, being the high Priest that same yeere, sayd vnto them, Ye perceiue nothing at all,

Iohn.14.8. 50 * Nor consyder that it is expedient for vs, that one man should dye for the people, and not that al the nation perishe.

51 This spake he not of him selfe, but being high Priest that same yeere, he prophesied that Iesus shoulde dye for that nation.

52 And not for that nation onely, but that also he shoulde gather together in one the chyldren of God that were scattered abrode.

53 Then from that day forth, they tooke counsel together for to put him to death.

54 Iesus therfore walked no more openly among the Iewes: but went his way thence vnto a countrey nygh to a wylderneſſe, into a citie whiche is called Ephraim, and there continued with his disciples.

55 And the Iewes Easter was nygh at hand, and many went out of the countrey vp to Hierusalem before the Easter, to purifie them selues.

56 Then sought they for Iesus, and spake among them selues, as they stoode in the temple, What thinke ye, seeing he commeth not to the feast day?

57 Both the high Priestes and the Pharisees had geuen a commaundement, that if any man knewe where he were, he should shewe it, that they myght take hym.

The. xii. Chapter.

3. Marie annoynteth Iesus feete. 37. Wherefore the Iewes beleeue not.

Mat.26.6. THen * Iesus before sixe dayes of the Passeouer, came to Bethanie, where Lazarus was, whiche had been dead, whom he rayſed from death.

2 There they made hym a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pounde of oyntment, of Spyke narde, very costly, and annoynted Iesus feete, & wyped his feete cleane with her heare: and the house was fylled with the odour of the oyntment.

4 Then sayth one of his disciples, Iudas Iscariot, Simons sonne, whiche should betray hym,

5 Why was not this oyntment solde for three hundred pence, and geuen to the poore?

Iohn.13.29. 6 *This he sayd, not that he cared for the poore: but because he was a theefe, & had the bagge, and bare that which was geuen.

7 Then sayd Iesus, Let her alone, agaynſt the day of my burying hath she kept this.

8 For the poore alwaies ye haue with you but me haue ye not alwayes.

9 Muche people of the Iewes therefore had knowledge that he was there: and they came, not for Iesus sake onely, but that they myght see Lazarus also, whom he raised from death.

10 But the high Priestes helde a counsel, that they myght put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued on Iesus.

12 *On the next day, muche people that were come to the feast, when they heard that Iesus commeth to Hierusalem, Mat.21.8.

13 Tooke branches of Palme trees, and went forth to meete him, and cryed, a Hosanna, blessed is he that commeth in the name of the Lord, king of Israel. a. That is, saue I beseech thee.

14 And Iesus, when he had found a young Asse, sate thereon, as it is written,

15 Feare not daughter of Sion, beholde, thy king commeth, sitting on an Asses Colte. Zach.9.9.

16 These thinges vnderstoode not his disciples at the first, but when Iesus was glorified, then remembred they that suche thynges were written of him, and that suche thynges they had doone vnto him.

17 The people that was with him, when he called Lazarus out of his graue, and raised hym from death, bare recorde.

18 Therefore met hym the people also, because they heard that he had done such a miracle.

19 The Pharisees therefore sayde among them selues, Perceyue ye howe ye preuayle nothyng? Behold, (al the whole) * worlde is gone after hym. * or, the preaſe.

20 There were certayne Greekes among them that came to worshyp at the feast.

21 The same came therefore to Philip, whiche (was) of Bethsaida, (a citie) of Galilee, and desyred hym, saying, Sir, we would (fayne) see Iesus.

22 Philip commeth and telleth Andrewe: and againe Andrewe and Philip tolde Iesus.

23 And Iesus aunswered them, saying, The houre is come, that the sonne of man shoulde be glorified.

24 Verely, verely I say vnto you, Except the wheate corne fal into the ground, and dye, it abydeth alone: if it dye, it bringeth forth muche fruite.

25 *He that loueth his lyfe, shall loose it: and he that hateth his lyfe in this worlde, shal keepe it vnto lyfe eternal. Math.10.39

26 If any man minister vnto me, let hym folowe me: and where I am, there shall also my minister be: If any man minister vnto me, hym wyl my father honour.

27 Nowe is my soule troubled, and what shal I say: Father, saue me from this houre, but therefore came I into this houre.

28 Father glorifie thy name. Then came there a voyce from heauen, (saying,) I haue both glorified it, and wyl glorifie it agayne.

29 The people therefore that stoode by, and heard it, sayd that it thundred: other sayd, An angel spake to hym.

30 Iesus aunswered and sayd, This voyce came not because of me, but for your sakes.

31 Nowe is the iudgement of this worlde: Nowe

Nowe shal the prince of this worlde be cast out.

32 And I, if I were lyft vp from the earth, wyl drawe al men vnto me.

33 (This he sayd, signifiyng what death he shoulde dye.)

Psal. 116.4 34 The people answeared hym, * We haue heard out of the lawe, that Christe bydeth euer: and howe sayest thou, the sonne of man must be lyft vp? Who is that sonne of man?

35 Then Iesus sayd vnto them, Yet a litle whyle is the light with you: walke whyle ye haue lyght, lest the darkenesse come on you: For he that walketh in the darke, wooteth not whyther he goeth.

John.1.9 36 While ye haue light, beleeue on the light, that ye may be the children of the light. These thynges spake Iesus, and departed, and was hid from them.

37 But though he had done so many myracles before them, yet beleeued not they on hym:

38 That the saying of Esaias the prophete might be fullylled, whiche he spake, * Lorde, Esai.53.1. who hath beleeued our saying? and to whom hath the arme of the Lorde been declared?

39 Therefore coulde they not beleeue, because that Esaias sayde agayne,

40 * He hath blynded their eyes, and hardened their hart, that they shoulde not see with Esai.6.9. their eyes, and lest they shoulde vnderstande with their harte, and shoulde be conuerted, and I shoulde heale them.

41 Suche thinges sayde Esaias, when he sawe his glory, and spake of hym.

42 Neuertheless, among the cheefe rulers also many beleeued on hym: but because of the Pharisees they dyd not confesse hym, lest they shoulde be put out of the synagogue.

43 * For they loued the prayse of men more then the prayse of God.

44 Iesus cryed, and sayde, He that beleeueth on me, beleeueth not on me, but on hym that sent me.

45 And he that seeth me, seeth hym that sent me.

John.8.18. am.9.39. 46 I am come, * a lyght into the worlde, that who so euer beleeueth on me, shoulde not bide in darkenesse.

John.3.17. 47 * And if any man heare my wordes, and beleeue not, I iudge hym not: For I came not to iudge the worlde, but to saue the worlde.

Deu. 18.26 48 He that refuseth me, and receyueth not my woordes, hath one that iudgeth hym, * the woorde that I haue spoken, the same shall iudge hym in the last day.

49 For I haue not spoken of mee selfe: but the father whiche sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: What so euer I speake therefore, euen as the father bade me, so I speake.

The.xiii Chapter.

5. Christ washeth the apostles feete. 35. whereby Christes disciples are knowen.

BEfore * the feast of the Passeouer, when Iesus knew that his houre was come that he shoulde depart out of this worlde vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them. Math. 26.2.

2 * And when it was nowe supper (after that the deuyll had put in the hart of Iudas Iscariot Simons (sonne) to betray hym.) *Some read, and when supper was ended.

3 Iesus knowyng that the father had geuen al thynges into his handes, and that he was come from GOD, and went to GOD.

4 He ryseth from supper, and layeth aside his vpper garmentes: and when he had taken a towel, he gyrded hym selfe.

5 After that he powred water into a bason, and began to washe the disciples feete, and to wipe them cleane with the towel wherewith he was girded.

6 Then commeth he to Simon Peter, and Peter sayth vnto hym, Lorde, doest thou washe my feete?

7 Iesus answeared, and sayde vnto hym, What I doo, thou woteste not nowe: but thou shalt knowe hereafter.

8 Peter sayth vnto hym, Thou shalt neuer washe my feete. Iesus answeared hym, If I washe thee not, thou hast no part with me.

9 Simon Peter sayth vnto hym, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus sayth to hym, He that is washed, needeth not saue to washe his feete, but is cleane euery whit. And ye are cleane, but not all.

11 For he knewe who it was that shoulde betray hym: therefore sayde he, Ye are not al cleane.

12 So after he had washed their feete, and receyued his clothes, and was set downe agayne, he sayde vnto them, Wote ye what I haue done to you?

13 Ye cal me Maister and Lorde, and ye say wel: for so am I.

14 If I then your Lorde and Maister haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue geuen you an ensample, that ye shoulde doo as I haue done to you.

16 * Verely, verely I say vnto you, the seruant is not greater then his maister, neyther the messenger greater then he that sent hym. John.15.20.

17 If ye knowe these thinges, happy are ye if ye doo them.

18 I speake not of you al, I know whom I haue chosen: but that the scripture may be fulfylled, * He that eateth bread with me, hath lyft vp his heele agaynst me. Psal. 41.10

19 Nowe tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 * Verely, verely I say vnto you, he that receyueth whom soeuer I sende, receyueth me: and he that receyueth me, receyueth hym that sent me. Mat.10.40.

21 * When Iesus had thus sayde, he was troubled in spirite, and testified, and sayde, Verely, verely I say vnto you, that one of Mat.26.21

you shal betraye me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 There was one of Jesus disciples leaning on Jesus bosom, (euen he) whom Jesus loued.

24 To hym beckened Simon Peter therefore, that he shoulde aske who it shoulde be of whom he spake.

25 He then, when he leaned on Jesus brest, sayd vnto hym, Lorde, who is it?

26 Jesus answeared, He it is of whom I shal geue a sop, when I haue dipped it. And when he had dipped the sop, he gaue it to Judas Iscariote (the sonne) of Simon.

27 And after *the sop, Satan entred into hym. Then sayd Jesus vnto hym, That thou doest, doo quickly.

*He had taken.

28 That wyst no man at the table, for what intent he spake vnto hym.

29 Some of them thought, because Judas had the bagge, that Jesus had sayde vnto hym, Buy those thinges that we haue neede of against the feast: or that he shoulde geue some thing to the poore.

30 As soone then as he had receyued the sop, he went immediatly out: and it was night.

31 Therefore, when he was gone out, Jesus sayde, Nowe is the sonne of man glorified: and God is glorified in hym.

32 If God be glorified in hym, God shall also glorify him in him selfe, and shal straightway glorifie hym.

33 Litle chyldren, yet a litle whyle am I with you. *Ye shal seeke me: and as I sayd vnto the Jewes, whyther I goe (thyther) can ye not come: to you also say I nowe.

John.7.34.

34 *A newe commaundement geue I vnto you, That ye loue together, as I haue loued you, that euen so ye loue one another.

35 By this shal al men knowe that ye are my disciples, yf ye haue loue one to another.

36 *Simon Peter sayde vnto hym, Lord, whyther goest thou? Jesus answeared hym, Whyther I goe, thou canst not folowe me nowe: but thou shalt folowe me afterwardes.

Mat.26.24.

37 Peter sayd vnto hym, Lorde, why can not I folowe thee nowe? I wyl ieoparde my lyfe for thy sake.

38 Jesus answeared hym, Wylt thou ieoparde thy lyfe for my sake? Verily, verily I say vnto thee, the Cocke shal not crowe, tyll thou haue denied me thryse.

The.xiiii.Chapter.

He armeth his disciples with consolation agaynst troubles.

(And he sayd vnto his disciples,) Let not your hart be troubled: ye beleeue in God, beleeue also in me.

The Gospel on Saint Philip and Lames day.

2 In my fathers house are many dwelling places: if it were not so, I would haue tolde you, I goe to prepare a place for you.

3 And if I goe and prepare a place for you, I wil come againe, and receyue you (euen) vnto mee selfe: that where I am, there may ye be also.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas sayth vnto hym, Lorde, we knowe not whyther thou goest: and howe can we knowe the way?

6 Jesus sayth vnto hym, I am the way, and the trueth, & the lyfe: No man commeth vnto the father, but by me.

7 If ye had knowen me, ye shoulde haue knowen my father also: and nowe ye knowe him, and haue seene hym.

8 Philip sayth vnto hym, Lorde, shewe vs the father, and it sufficeth vs.

9 Jesus sayth vnto hym, Haue I been so long tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene the father: and howe sayest thou then, Shewe vs the father?

10 Beleeuest thou not that I am in the father, and the father in me? The woordes that I speake vnto you, I speake not of mee selfe: but the father that dwelleth in me, is he that doeth the workes.

11 Beleeue me that I am in the father, and the father in me: or els beleeue me for the woorkes sake.

12 Verily, verily I say vnto you, he that beleeueth on me, the woorkes that I doo, the same shal he doo also, and greater woorkes then these shal he doo: because I goe vnto the father.

13 * And whatsoeuer ye shall aske in my name, that wyl I doo: that the father may be glorified in the sonne.

Math.7.7.

14 If ye shal aske any thing in my name, I wyl doo it.

15 If ye loue me, keepe my commaundementes,

The Gospel on Whitsunday.

16 And I wyl pray the father, and he shal geue you another comforter, that he may bide with you for euer:

17 (Euen) the spirite of trueth, whom the worlde can not receyue, because the worlde seeth hym not, neyther knoweth hym: but ye knowe hym, for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortlesse. I come to you.

19 Yet a little whyle, and the worlde seeth me no more: but ye see me, because I lyue, and ye shall lyue (also.)

20 That day shal ye knowe, that I am in my father, and you in me, and I in you.

21 He that hath my commaundementes, and keepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father, and I wyl loue hym, and wyll shewe mine owne selfe to hym.

22 Judas saith vnto hym, not (Judas) Iscariot, Lorde, what is doone that thou wylt shew thee selfe vnto vs, & not vnto the worlde?

23 Jesus answeared, and sayd vnto hym, If a man loue me, he wyl keepe my sayinges: and my father wil loue him, and we wyl come vnto hym, and make our dwelling with hym.

24 He that loueth me not, keepeth not my sayinges, and the worde which ye heare is not myne, but the fathers whiche sent me.

25 These thynges haue I spoken vnto you, beyng yet present with you.

26 But the comforter (whiche) is the holy ghost, whom the father wyl sende in my name

name, he shall teache you all thynges, and bryng all thinges to your remembraunce, what so euer I haue sayd vnto you.

27 Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not your hart be troubled, neyther let it feare.

28 Ye haue heard howe I sayd vnto you, I goe away, and come agayne vnto you. If ye loue me, ye would verily reioyce, because I sayd, I goe vnto the father: for the father is greater then I.

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye might beleeue.

30 Hereafter will I not talke many woordes vnto you: for the prince of this worlde commeth, and hath nought in me.

31 But that the worlde may know that I loue the father: and as the father gaue me commaundement, euen so doo I: Ryse, let vs goe hence.

The. xv. Chapter.

5. The consolation betweene Christe and his members, vnder the parable of the vine.

The Gospell on Saint Markes day. Iohn.15.13

I Am the true vine, and my father is the husbandman.

2 Euery * branche that beareth not fruite in me, he taketh away: and euery branche that beareth fruite, he purgeth, that it may bring foorth more fruite.

Iohn.13.11. 3 * Nowe are ye cleane through the word which I haue spoken vnto you.

4 Byde in me, and I in you: As the branche can not beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth foorth much fruite: For without me can ye doo nothing.

6 If a man bide not in me, he is cast forth as a branche, and withereth, and men gather them, and cast them into the fyre, and they burne.

7 If ye byde in me, and my woordes abide in you, ye shall aske what ye will, and it shalbe done for you.

8 Herein is my father glorified, that ye beare much fruite, and become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue you in my loue.

10 If ye keepe my commaundementes, ye shall abide in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy myght remayne in you, and that your ioy myght be full.

The Gospel on Saint Barnabe Apostle. Iohn.13.16. 12 * This is my commaundement, that ye loue togeather, as I haue loued you.

13 Greater loue hath no man then this: that a man bestow his lyfe for his freendes.

14 Ye are my freendes, yf ye doo what so euer I commaund you.

15 Henceforth call I not you seruantes, for the seruaunt knoweth not what his lorde dooeth, but you haue I called freendes, for al thinges that I haue heard of my father, haue I made knowen vnto you.

Iohn.28.19 16 * Ye haue not chosen me, but I haue chosen you, and ordeyned you, that you should goe and bring foorth fruite, and that your fruite should remayne: that what so euer ye shall aske of the father in my name, he may geue it you.

17 This commaund I you, that ye loue togeather. The Gospell on Saint Simon and Iudes day.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde would loue his owne: howebeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 * Remember the word that I sayd vnto you, The seruaunt is not greater then the Lord: yf they haue persecuted me, they wyl also persecute you: yf they haue kept my saying, they wyll keepe yours also. Iohn.13.16.

21 But all these thynges will they doo vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not come, and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall.

23 He that hateth me, hateth my father also.

24 If I had not doone among them the woorkes whiche none other man dyd, they should haue had no sinne: but now haue they both seene, and hated both me and my father.

25 But (this commeth to passe,) that the woord might be fulfylled that is written in their lawe, * They hated me without a cause. Psal.35.19

26 But when the comforter is come, whom I wyll send vnto you from the father, euen the spirite of trueth, which proceedeth of the father, he shall testifie of me. The Gospell on the sunday after Ascension day. Iohn.14.

27 And ye shal beare witnes also, because ye haue ben with me from the beginnyng.

The. xvi. Chapter.

7. Of the holy ghost, and of his office. 17. Of Christes assention.

THese thinges haue I sayd vnto you, because ye should not be offended.

2 They shall put you out of theyr synagogue: yea, the tyme commeth, that who so euer kylleth you, will thinke that he dooeth God seruice.

3 And suche thinges will they doo vnto you: because they haue not knowen the father, neyther yet me.

4 But these thinges haue I told you, that when the tyme shall come, ye may remember then that I told you: These thynges sayde I not vnto you at the beginnyng, because I was present you. The Gospell on the .iii. Sunday after Easter.

5 But nowe I goe my way to him that sent me, and none of you asketh me, Whyther goest thou?

6 But because I haue sayde such thinges vnto you, sorowe hath fylled your hartes.

7 Neuertheless I tell you the trueth, it is expedient for you that I goe away: For if I goe not away, that comforter wyl not come vnto you: but yf I depart, I wyll send hym vnto you.

8 And when he is come, he wil rebuke the worlde of sinne, and of ryghteousnesse, and of iudgement.

iudgemente.
9 Of sinne, because they beleeued not on me.
10 Of righteousnesse, because I goe to my father, and ye shall see me no more.
11 Of iudgement, because the prince of this worlde is iudged (alredy.)
12 I haue yet many thinges to say vnto you, but ye can not beare them away nowe.
13 Howbeit, when he is come (whiche is) the spirite of trueth, he will leade you into all trueth. He shall speake of him selfe: but what so euer he shall heare, that shal he speake: and he will shewe you thinges to come.
14 He shal glorifye me, for he shal receiue of myne, and shall shew vnto you.
15 All thinges that the father hath, are myne: therefore sayd I (vnto you,) that he taketh of myne, and shall shewe vnto you.

The Gospell on the third sunday after Easter.

16 After a whyle, and ye shall not see me: and agayne after a whyle, and ye shall see me: for I goe to the father.
17 Then sayd (some) of his disciples betweene them selues, What is this that he saith vnto vs, After a whyle, and ye shal not see me, and againe, After a whyle, and ye shall see me: and, That I goe to the father.
18 They sayde therefore, What is this that he sayth, After a whyle? we can not tell what he sayeth.
19 Iesus perceiued that they would aske him, and said vnto them, Doo ye enquire amõg your selues of that I said, After a while, and ye shall not see me: and agayne, After a whyle, and ye shall see me?
20 Verely, verely I say vnto you, that ye shall weepe and lament, the worlde shall reioyce: ye shall sorowe, but your sorowe shalbe turned to ioy.
21 A woman, when she trauayleth hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguishe, for ioy that a man is borne into the worlde.
22 And ye nowe therefore haue sorowe: but I will see you agayne, and your hartes shal reioyce, and your ioy no man taketh from you.
23 And in that day shall ye aske me no question: Verely, verely I say vnto you, What so euer ye shal aske the father in my name, he will geue it you.

The Gospel on the fifth sunday after Easter. Math. 7.7

24 Hytherto haue ye asked nothyng in my name: aske, and ye shall receiue, that your ioy may be full.
25 These things haue I spoken vnto you by prouerbes: the time commeth when I shal no more speake vnto you by prouerbes, but I shall shew you plainely of my father.
26 At that day shall ye aske in my name: and I say not vnto you that I will pray vnto my father for you:
27 For the father him selfe loueth you, because ye haue loued me, and haue beleeued that I came out from God.
28 I went out from the father, and came into the worlde: agayne, I leaue the worlde, and goe to the father.
29 His disciples say vnto him, Loe, nowe talkest thou plainely, and speakest no prouerbe.
30 Nowe are we sure that thou knowest all thinges, and needest not that any man should aske thee (any question:) therefore beleeue we that thou camest from God.
31 Iesus answeared them, Doo ye nowe beleeue?
32 'Behold, the houre draweth nigh, and is alredy come, that ye shalbe scattered, euery man to his owne, and shall leaue me alone: and yet am I not alone, for the father is with me. Math. 26.31
33 These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The. xvii Chapter.

Christe prayeth to his father, that their glorye myght be made manifest.

THese wordes spake Iesus, and lyft vp his eyes to heauen, and saide, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee:
2 * As thou hast geuen him power ouer all fleshe, that he should geue eternall lyfe to as many as thou hast geuen him. Math. 28.18
3 This is the lyfe eternall, that they myght knowe thee the onely true God, and Iesus Christe whom thou hast sent.
4 I haue glorified thee on the earth: I haue finished the worke whiche thou gauest me to doo.
5 And nowe glorifie thou me, O father, with thyne owne selfe, with the glory whiche I had with thee per the worlde was.
6 I haue declared thy name vnto the men which thou gauest me out of the worlde: thyne they were, and thou gauest them me, and they haue kept thy worde.
7 * Nowe haue they knowen that all thinges what so euer thou hast geuen me, are of thee: John. 16.15
8 For I haue geuen vnto them the wordes which thou gauest me, and they haue receiued them, and haue knowen surely that I came out from thee, and they haue beleeued that thou diddest send me.
9 I pray for them, I pray not for the worlde: but for them whiche thou hast geuen me, for they are thyne.
10 And all myne, are thyne, and thyne, are myne: and I am glorified in them.
11 And nowe am I not in the worlde, and they are in the worlde, and I come to thee. Holy father, keepe through thyne owne name them whiche thou hast geuen me, that they may also be one, as we are.
12 Whyle I was with them in the worlde, I kept them in thy name: those that thou gaue me, haue I kept, and none of them is lost, but that lost childe: * that the scripture might be fulfylled. Psal. 109.8
13 Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioy fulfylled in them selues.
14 I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde.
15 I pray not that thou shouldest take them out of the worlde, but that thou shouldest keepe them from the euyll.

16 They are not of the worlde, as I also am not of the worlde.

17 Sanctifie them through thy truethe: thy worde is the trueth.

18 As thou diddest sende me into the worlde: euen so haue I also sent them into the worlde.

19 And for their sakes sanctifie I mee selfe, that they also might be sanctified thorow the trueth.

20 (Neuertheless,) I pray not for them alone: but for them also which shal beleeue on me through their preaching:

21 That they al may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleeue that thou hast sent me.

22 And the glory which thou gauest me, I haue geuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

Iohn.12.16 24 * Father, I wyl that they which thou hast geuen me, be with me where I am: that they may see my glory which thou hast geuen me, for thou louedst me before the fundation of the worlde.

25 O ryghteous father, the worlde also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, and wyl declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The.xviii.Chapter.

1. Christe is betrayed by Iudas. 40. The Iewes aske Barabbas to be let loose.

The Gospel on good Friday. WHen Iesus had spoken these wordes, * he went forth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he entred and his disciples.

Mat.26.36

2 Iudas also which betrayed him, knewe the place: for Iesus oft times resorted thyther with his disciples.

Mat.26.47 3 * Iudas then, after he had receyued a band of men, and officers of the high priestes and Pharisees, commeth thyther with lanternes, and torches, and weapons.

4 And Iesus knowyng all thynges that should come on him, went forth, and sayd vnto them, Whom seeke ye?

5 They answeared hym, Iesus of Nazareth. Iesus sayth vnto them, I am (he.) Iudas also whiche betrayed hym, stoode with them.

6 As soone then as he had sayd vnto them, I am he, they went backwarde, and fel to the grounde.

7 Then asked he them agayne, Whom seeke ye? They sayd, Iesus of Nazareth.

8 Iesus answeared, I haue tolde you that I am (he:) If ye seeke me therefore, let these go their way.

Iohn.17.12 9 That the saying might be fulfylled which he spake, * Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter hauing a sworde, drewe it, and smote the high priestes seruaunt, and cut of his right eare: The seruantes name was Malchus.

11 Therefore sayd Iesus vnto Peter, Put vp thy sworde into the sheath: Shall I not drynke of the cup which my father hath geuen me?

12 Then the companie, and the captayne, and officers of the Iewes, tooke Iesus, and bounde hym:

13 And * led hym away to Annas first, (for he was father in lawe vnto Caiaphas) which was the high priest that same yeere. (And Annas sent Christe bounde vnto Caiaphas the high priest.)

Luke.3.2

14 * Caiaphas was he whiche gaue counsel to the Iewes, that it was expedient that one man should dye for the people.

Iohn.11.50

15 * And Simon Peter folowed Iesus, and so did another disciple: That disciple was knowen vnto the high priest, and went in with Iesus into the palace of the high priest.

Mat.26.58

16 But Peter stoode at the doore without. Then went out that other disciple, which was knowen vnto the high priest, and spake vnto the Damsell that kept the doore, and brought in Peter.

17 Then sayth the Damsel that kept the doore vnto Peter, Art not thou also one of this mans disciples? He sayth, I am not.

18 The seruantes and officers stood there, which had made a fyre of coales (for it was colde) and they warmed them selues: Peter also was standyng among them, warmyng him.

19 The high priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answeared hym, I spake openly to the worlde, I euer taught in the synagogue, and in the temple, whyther al the Iewes resort, and in secrete haue I sayd nothyng.

21 Why askest thou me? Aske them which heard me what I haue sayde vnto them: beholde, they can tel what I sayde.

22 When he had thus spoken, one of the officers which stoode by, smote Iesus (with a rodde,) saying, Answearest thou the high priest so?

23 Iesus answeared him, If I haue euyll spoken, beare witnesse of the euyl: but if I haue wel spoken, why smitest thou me?

24 * Nowe Annas had sent him bounde vnto Caiaphas the high priest.

Mat.26.57

25 Simon Peter was standyng, and warmyng him selfe: * Then sayd they vnto hym, Art not thou also one of his disciples? He denied it, and sayd, I am not.

Mat.26.69

26 One of the seruants of the high priestes (his cosin whose eare Peter smote of) sayth vnto hym, Dyd not I see thee in the garden with hym?

27 Peter therefore denied agayne, and immediatly the Cocke crowe.

28 Then led they Iesus from Caiaphas, into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hal, least they shoulde be defiled: * but that they myght eate the Passe ouer.

Mat.27.2

Actes.10.28

29 Pilate then went out vnto them, and sayd, What accusation bryng you agaynst this

this man?

30 They answeared and sayde vnto hym, If he were not an euyl doer, we woulde not haue deliuered hym vnto thee.

31 Then sayd Pilate vnto them, Take ye him, and iudge hym after your owne lawe. The Iewes therefore sayde vnto hym, It is not lawful for vs to kyl any man:

Mat.27.19 32 *That the woordes of Iesus might be fulfylled, whiche he spake, signifiyng what death he should dye.

Mat.27.11 33 *Then Pilate entred into the iudgement hall agayne, and called Iesus, and sayde vnto him, Art thou the kyng of the Iewes?

34 Iesus answeared hym, Sayest thou this thing of thee selfe? or did other tel it thee of me?

35 Pilate answeared, Am I a Iewe? Thine owne nation and high priestes haue deliuered thee vnto me: what hast thou doone?

36 Iesus answeared, My kyngdome is not of this worlde: if my kingdome were of this worlde, then would my seruantes surely fight, that I should not be deliuered to the Iewes: but nowe is my kingdome not from hence.

37 Pilate therefore sayde vnto him, Art thou a kyng then? Iesus answeared, Thou sayest that I am a kyng: For this cause am I borne, and for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth, and al that are of the trueth heare my voyce.

38 Pilate sayth vnto him, What is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and sayth vnto them, I finde in him no fault at al.

Mat.27.15 39 *Ye haue a custome that I shoulde deliuer you one loose at the Passeouer: wyl ye that I loose vnto you the kyng of the Iewes?

Act.3.14 40 *Then cryed they al agayne, saying, Not hym, but Barabbas. This Barabbas was a robber.

The.xix. Chapter.

1. Christe is whipped, beaten, and crowned.
11. Al power is of God.

THen Pilate tooke Iesus therefore, and scourged hym.

Mat.27.26 2 *And the souldiers, when they had wound a crowne of thornes, they did put it on his head, and they did cast about him a purple garment,

3 And sayde, Hayle kyng of the Iewes: and stroke hym with roddes.

4 Pilate went foorth agayne, and sayde vnto them, Beholde, I bring him foorth to you, that ye may knowe that I finde no fault in hym.

5 Then came Iesus foorth, wearyng the crowne of thorne, and the robe of purple: and (Pilate) sayth vnto them, Beholde the man.

6 When the high priestes therefore and officers sawe hym, they cryed, Crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie him: for I finde no fault in hym.

7 The Iewes answeared hym, We haue a lawe, and by our lawe he ought to dye: because he made him selfe the sonne of God.

8 When Pilate heard that saying, he was the more afrayde,

9 And went agayne into the iudgement hall, and sayth vnto Iesus, Whence art thou? But Iesus gaue hym no answeare.

10 Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answeared, Thou couldest haue no power at all agaynst me, except it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate (meanes) to loose hym: but the Iewes cryed, saying, If thou let hym goe, thou art not Caesars freende: For who so euer maketh him selfe a kyng, speaketh agaynst Caesar.

13 When Pilate heard that saying, he brought Iesus foorth, and he sate downe in the Iudgement seate, in a place that is called the pauement, but in the Hebrue tongue, Gabbatha.

14 It was the preparyng of the Passeouer, and about the sixth houre: and he sayth vnto the Iewes, Beholde your kyng,

15 They cryed, Away with hym, away with hym, crucifie hym. Pilate sayth vnto them, Shal I crucifie your kyng? The high priest answeared, We haue no kyng but Caesar.

16 *Then deliuered he hym therefore vnto them to be crucified: and they tooke Iesus, and led hym away. Mat.27.31

17 And (he) bearyng his crosse, went foorth into a place whiche is called the place of a skul, but in the Hebrue, Golgotha:

18 Where they crucified him, and two other with him, on euery side one, and Iesus in the middes.

19 And Pilate wrote a title, and put it on the crosse. The writyng was, Iesus of Nazareth, the kyng of the Iewes.

20 This title read many of the Iewes: for the place where Iesus was crucified, was nygh to the citie: And it was written in Hebrue, and Greeke, and Latine.

21 Then sayde the high priestes of the Iewes to Pilate, Write not the kyng of the Iewes: but that he sayd, I am kyng of the Iewes.

22 Pilate answeared, What I haue written, that haue I written.

Mat.27.35 23 *Then the souldiers, when they had crucified Iesus, tooke his garmentes, (and made foure partes, to euery souldier a part) and also his coate: the coate was without seame, wouen from the toppe throughout.

24 They sayde therefore among them selues, Let vs not diuide it, but cast lottes for it, whose it shalbe. That the scripture might be fulfylled, saying, They parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede.

25 There stoode by the crosse of Iesus, his mother, and his mothers sister, Marie (the wyfe) of Cleophas, and Marie Magdalene.

26 When Iesus therefore sawe his mother and the disciple standing by, whom he loued, he sayth vnto his mother, Woman, behol-

holy thy sonne.

27 Then sayth he to the disciple, Behold thy mother. And from that houre the disciple tooke her vnto his owne (house.)

28 After these thinges, Jesus knowyng that all things were nowe perfourmed, *that the scripture might be fulfylled, he sayth, I thyrst: Psal.69.22.

29 So there stood a vessel by, full of vineger: Therefore when they had fylled a spunge with vineger, and put it vpon hysope, they offered it to his mouth.

30 When Jesus therefore had receyued the vineger, he sayd, It is finished, and when he had bowed his head, he gaue vp the ghost.

31 The Jewes therefore, because it was the preparing (of the Sabboth,) that the bodyes shoulde not remayne vppon the crosse on the Sabboth day (for that Sabboth day was an hygh day) besought Pilate that theyr legs might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legges of the fyrst, and of the other which was crucified with him.

33 But when they came to Jesus, and sawe that he was dead alredy, they brake not his legges.

34 But one of the souldiers with a speare thrust him into the side, and foorthwith came there out blood and water.

35 And he that sawe it, bare record, and his record is true, and he knoweth that he sayeth true, that ye might beleeue also.

36 For these thinges were done that the scripture should be fulfylled, * A bone of him shall not be broken. Exo.9.12.

37 And agayne an other scripture sayth, *They shal looke on hym whom they pearsed. Zach.12.10.

38 * After this, Joseph of Arimathea (being a disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he might take downe the body of Jesus, and Pilate gaue him licence: he came therfore and tooke the body of Jesus. Mat.27.57.

39 And there came also Nicodemus, whiche at the beginnyng came to Jesus by nyght, and brought of Myrrhe and Aloes mingled together, about an hundred pound wayght.

40 Then tooke they the body of Jesus, and wound it in linnen clothes, with the odours, as the maner of the Jewes is to bury.

41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.

42 There layde they Jesus therefore, because of the preparing (of the Sabboth) of the Jewes, for the sepulchre was nygh at hand.

The. xx. Chapter.

1. Marie commeth to the sepulchre. 9. The Apostles were ignorant of the resurrection.

The Gospel on Easter day.

THe fyrst day of the Sabbothes, commeth Marie Magdalene early, when it was yet darke vnto the sepulchre, and seeth the stone taken away from the graue.

2 Then she runneth, and commeth to Simon Peter, and to the other disciple * whom Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we cannot tell where they haue layd him.

3 Peter therefore went foorth, and that other disciple, and came to the sepulchre.

4 They ranne both together, and the other disciple dyd outrunne Peter, and came first to the sepulchre.

5 And when he had stowped downe, he sawe the lynnen clothes lying, yet went he not in.

6 Then commeth Simon Peter folowing him, and went into the sepulchre, and seeth the linnen clothes lye,

7 And the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple which came fyrst to the sepulchre, and he sawe, and beleeued.

9 For as yet they knewe not the scripture, that he should ryse from death.

10 Then the disciples went away agayne vnto their owne house.

11 * Marie stoode without at the sepulchre, weeping: so as she wept, she bowed her selfe into the sepulchre, Mach.28.8

12 And seeth two angels clothed in white, sytting, the one at the head, and the other at the feete, where the body of Jesus was layd.

13 They say vnto her, Woman, why weepest thou? She sayth vnto them, For they haue taken away my Lorde, and I wote not where they haue layd him.

14 When she had thus sayde, she turned her selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus.

15 Jesus sayth vnto her, Woman, why weepest thou? Whom seekest thou? She supposyng that he had been the gardner, sayth vnto him, Syr, yf thou haue borne him hence, tell me where thou hast layd him, and I wyl fetche him.

16 Jesus sayth vnto her, Marie. She turned her selfe, and sayde vnto him, Rabboni, which is to say, Maister.

17 Jesus sayth vnto her, Touche me not, for I am not yet assended to my father, but go to my brethren, and say vnto them, I * assend vnto my father and your father, and to my God, and your God. Psal.23.28.

18 Marie Magdalene commeth, bringing tydynges to the disciples that she hadde seene the Lord, and that he had spoken such things vnto her.

19 * The same day at nyght, which was the fyrst day of the * Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus, and stoode in the middes, and sayth vnto them, Peace be vnto you. The Gospel on the fyrst sunday after Easter.

20 And when he had so sayde, he shewed vnto them his handes and his side. Then were the disciples gladde, when they sawe the Lord.

21 Then sayde Jesus to them agayne, Peace be vnto you: As my father hath sent me, euen so send I you also.

22 And when he had sayd these woordes, he breathed on them, and sayth vnto them, Receiue

ceiue ye the holy ghost.

Mat.28,18 The Gospell on S. Thomas day.

23 *Who so euers sinnes ye remit, they are remitted vnto them, and who so euers sinnes ye retayne, they are retayned.

24 But Thomas, one of the twelue, which is called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue seene the Lord. But he sayd vnto them, Except I shall see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thrust my hand into his side, I wyll in no wyse beleeue.

26 And after eyght dayes, agayne his disciples were within, and Thomas with them: Then came Iesus, the doores being shut, and stoode in the middes, and sayd, Peace be vnto you.

27 After that sayth he to Thomas, Bring thy fynger hyther, and see my handes, and reache hyther thy hand, and thrust it into my side, and be not faythlesse, but beleeuing.

28 Thomas answeared, and said vnto him, My Lord, and my God.

29 Iesus sayth vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

John.21.25. 30 *And many other signes truely dyd Iesus before the eyes of his disciples, which are not written in this booke.

31 These are written, that ye might beleeue that Iesus Christe is the sonne of God, and that in beleeuing, ye might haue lyfe thorow his name.

The xxi. Chapter.

Christe forewarneth Peter of his death and persecution.

AFterward dyd Iesus shewe him selfe agayne to his disciples at the sea of Tiberias, and on this wyse shewed he hym selfe.

2 There was together Simon Peter, and Thomas, whiche is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter sayth vnto them, I goe a fishing. They say vnto him, We also goe with thee. They went their way, and entred into a ship immediatly, and that night caught they nothyng.

4 But when the mornyng was now come, Iesus stood on the shore: neuerthelesse, the disciples knewe not that it was Iesus.

*or, Syrs. 5 Iesus sayth vnto them, *Chyldren, haue ye any meate? They answeared hym, No.

6 And he sayth vnto them, Cast out the net on the right side of the shyp, and ye shall fynde. They cast out therfore, and anone they were not able to drawe it for the multitude of fyshes.

7 Then sayd the disciple, whom Iesus loued vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he gird his coate vnto him, (for he was naked) and dyd cast him selfe into the sea.

8 The other disciples came in a litle shyp, (for they were not farre from lande, but as it were two hundred cubites) drawyng the net with fishes.

9 As soone then as they were come to land, they sawe wyot coales, and fyshe layde thereon, and bread.

10 Iesus sayth vnto them, Bryng of the fishe, whiche ye haue nowe caught.

11 Simon Peter went vp, and drue the net to the land full of great fyshes, an hundred and fyftie and three, and for all there was so many, yet was not the net broken.

12 Iesus sayth vnto them, Come, & dyne. And none of the disciples durst aske him, Who art thou? knowyng that it was the Lord.

13 Iesus then commeth, and taketh bread, and geueth them, and fyshe likewyse.

14 This is nowe the third tyme that Iesus appeared to his disciples, after that he was ryssen from death.

15 So when they had dyned, Iesus sayth to Simon Peter, Simon *Ioanna, louest thou me more then these? He sayth vnto him, Yea Lord, thou knowest that I loue thee. He sayth vnto him, Feede my lambes.

*or, sonne of Iona.

16 He sayth to him agayne the seconde tyme, Simon Ioanna, louest thou me? He sayth vnto him, Yea Lorde thou knowest that I loue thee. He sayth vnto him, Feede my sheepe.

17 He sayd vnto hym the third tyme, Simon Ioanna, louest thou me? Peter was sorie, because he sayd vnto him the third tyme, Louest thou me: And he sayde vnto hym, Lorde, thou knowest all thinges, thou knowest that I loue thee. Iesus sayth vnto hym, Feede my sheepe.

18 Verely, verely I say vnto thee, when thou wast younger, thou gyrdedst thee selfe, and walkedst whyther thou wouldest: but when thou shalt be olde, thou shalt stretche foorth thy handes, and another shall gyrde thee, and carrie thee whyther thou wouldest not.

19 This spake he, signifiyng by what death he should glorifie God. And when he had spoken this, he sayth vnto him, Folow me.

20 Peter turnyng about, seeth the Disciple whom *Iesus loued, folowyng, which also leaned on his brest at supper, and sayde, Lorde, which is he that betrayeth thee? John.13.23

21 When Peter therefore sawe him, he sayth to Iesus, Lord, what shall he doo?

22 Iesus sayth vnto him, If I wyll haue hym to tary tyl I come, what is that to thee? Folowe thou me? The Gospel on saint Iohn Euangelistes day.

23 Then went this saying abrode among the brethren, that that disciple should not dye: Yet Iesus sayde not vnto hym, He shall not dye: but, If I wyl that he tarry tyl I come, what is that to thee?

24 The same disciple is he whiche testifieth of these thinges, and wrote these thinges, and we knowe that his testimonie is true.

25 *There are also many other thinges which Iesus dyd, the whiche yf they should be written euery one, I suppose the world coulde not conteyne the bookes that shoulde be written. Amen. John.20.30

The ende of the Gospell by Saint Iohn.

The Actes of the Apostles.

The fyrst Chapter.

2. The woordes of Christe and his angels to the Apostles. 9. His Assention. 14 Wherein the Apostles are occupied, tyl the holy ghost be sent. 16. And of the election of Matthias.

The Epistle on Assention day.

THe former booke haue I made, O Theophilus, of all that Jesus beganne both to doo and teache,

2 Until the day in whiche he was taken vp, after that he through the holy ghost had geuen commaundementes vnto the Apostles, whom he hadde chosen.

3 To whom also he shewed hym selfe alyue after his passion, and that by many tokens, appearyng vnto them fourtie dayes, and speakyng of the kyngdome of God.

4 And gatheryng (them) togeather, commaunded them that they shoulde not depart from Hierusalem, but wayte for the promise
Luke.24.49 of the father, * whereof (sayth he,) ye haue heard of me.

Mat.3.11 5 * For John truely baptised with water, but ye shalbe baptised with the holy ghost, after these fewe dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wylt thou at this tyme restore agayne the kyngdome of Israel?

7 And he sayd vnto them, It is not for you to knowe the tymes or the seasons, whiche the father hath put in his owne power.

Actes.2.1 8 * But ye shal receyue power after that the holy ghost is come vpon you, and ye shalbe witnesses vnto me, both in Hierusalem, and in all Jurie, and in Samaria, and euen vnto
Luke.24.52 the worldes ende.

9 * And when he had spoken these things, whyle they behelde, he was taken vp an high, and a cloude receyued hym vp out of theyr sight.

10 And whyle they looked vp stedfastly towarde heauen, as he went, beholde, two men stoode by them in white apparel,

11 Which also sayde, Ye men of Galilee, why stande ye gasing vp into heauen? This same Jesus which is taken vp from you into heauen, shal so come, euen as ye haue seene hym goe into heauen.

12 Then returned they vnto Hierusalem, from the mount that is called Oliuet, whiche is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a Parlour, where abode both Peter, and James, and John, and Andrewe, Philip, and Thomas, Bartholomewe, and Matthewe, James (the sonne) of Alpheus, and Simon Zelotes, and Judas (the brother) of James.

14 These all continued with one accorde in prayer and supplication, with the women, and Marie the mother of Jesus, and with his brethren.

The Epistle on S. Matthias day. 15 And in those dayes Peter stoode vp in the middes of the disciples, and sayd, (The number of names togeather, were about an hundred and twentie.)

16 Ye men and brethren, this Scripture must nedes haue been fulfylled, * whiche the Psal.50.9 holy ghost by the mouth of Dauid spake before of Judas, which was gyde to them that tooke Jesus:

17 For he was numbred with vs, and had obteyned felowshyp in this ministerie.

Mat.27.5 18 * And the same hath nowe purchased a feeld, with the rewarde of iniquitie, and when he was hanged, he burst asunder in the mids, and al his bowels gushed out.

19 And it is knowen vnto al the dwellers in Hierusalem, insomuch that the same feelde is called in their mother tongue Acheldema, that is to say, The feeld of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be desart, and Psal.69.26 no man dwellyng therein: * And his Bysho- Psal.109.8 pricke let another take.

21 Wherefore of these men whiche haue companied with vs all the tyme that the Lord Jesus went out and in amongst vs,

22 Begynnyng from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnesse with vs of his resurrection.

23 And they appoynted two, Joseph which is called Barsabas, whose surname was Justus, and Matthias.

24 And when they had prayed, they sayd, Thou Lorde which knowest the hartes of all men, shewe whether of these two thou hast chosen,

25 That he may take the roome of his ministerie and Apostleshyp, from which Judas by transgression fel, that he might goe to his owne place.

26 And they gaue forth theyr lottes, and the lot fel vpon Matthias, and he was counted with the eleuen Apostles.

The ii. Chapter.

3. The holy ghost came vpon the Apostles in visible signes. 42. The godly exercise of the faythful.

The Epistle on Whitsunday. AND when the day of Pentecost was fully come, they were all with one accorde in one place.

Actes.11.15 2 * And sodaynly there came a sound from heauen, as it had been the comming of a mightie winde, and it filled all the house where they were sittyng.

3 And there appeared vnto them clouen tongues, lyke as they had been of fire, and (it) sate vpon eache of them.

4 And they were al filled with the holy ghost, & began to speake with other tongues, as the spirite gaue them vtteraunce.

5 There were dwellyng at Hierusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen.

6 When this was noysed about, the multitude

tiude came togeather, and were astonied, because that euery man heard them speake in his owne language.

7 They wondred al, and marueyled, saying one to another, Beholde, are not all these which speake, of Galilee?

8 And howe heare we euery man his owne tongue wherein we were borne?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, which is beside Cyrene, and strangers of Rome, Iewes and Proselytes,

11 Cretes, and Arabians, we doo heare them speake in our tongues the woonderfull woorkes of God.

12 They were al amazed, and were in a doubt, saying one to another, What meaneth this?

13 Other mocking, sayd, These men are ful of newe wyne.

14 But Peter standing foorth with the eleuen, lyft vp his voyce, and sayd vnto them, Ye men of Iurie, and al ye that dwel at Hierusalem, be this knowen vnto you, and heare my woordes,

15 For these are not drunken as ye suppose, seeyng it is but the thirde houre of the day.

16 But this is that which was spoken by the prophete Ioel,

Ioel.2.28 17 *And it shalbe in the last dayes (sayth God) of my spirite I wyl powre out vpon all flesshe: and your sonnes and your daughters shal prophesie, and your young men shall see visions: and your olde men shall dreame dreames:

18 And on my seruantes, and on my handmaydens, I wyll powre out of my spirite in those dayes, and they shal prophesie:

19 And I shal shewe woonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

Ioel.2.32 20 *The Sonne shalbe turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come.

Rom.10.13 21 *And it shal come to passe, that who so euer shal cal on the name of the Lorde, shall be saued.

22 Ye men of Israel, heare these woordes, Iesus of Nazareth, a man approoued of God among you, with myracles, woonders, and signes, which God dyd by hym in the middes of you, as ye your selues also knowe,

23 Hym, after that ye had taken by wycked handes, being deliuered by the determinate counsel and foreknowledge of God, haue ye crucified and slayne:

24 Whom God hath rayled vp, hauing loosed the sorowes of death, because it was impossible that he shoulde be holden of it.

Psal.16.7 25 For Dauid speaketh of him, *I sawe the Lord alwayes set foorth before my face, for he is on my ryght hand, that I should not be moued.

26 Therfore dyd my hart reioyce, and my tongue was glad: Moreouer also, my flesshe shal rest in hope.

27 Because thou wylt not leaue my soule in hel, neyther wylt thou suffer thine holy one to see corruption.

28 Thou hast shewed me the wayes of life, thou shalt make me ful of ioy with thy countenaunce.

29 Ye men and brethren, let me freely speake vnto you of the *Patriarch Dauid: For he is both dead and buryed, and his sepulchre is with vs vnto this day: 3.Reg.2.10

30 Therfore being a prophete, and knowyng that God had sworne with an oth to him, *that he would rayle vp Christ, as concerning the flesshe, of the fruite of his loynes to sit on his seate, Psal.132.11

31 He seeyng this before, spake of the resurrection of Christ, *that his soule was not left in hel, neither his flesshe did see corruption. Psal.16.10

32 This Iesus hath GOD rayled vp, whereof we al are witnesses.

33 Then beyng by the right hand of God exalted, and hauing receyued of the father the promise of the holy ghost, he hath shed forth this, which ye nowe see and heare.

34 For Dauid is not assended into the heauens, but he sayth hym selfe, *The Lord sayd vnto my Lorde, Sit thou on my ryght hand, Psal.110.1

35 Untyl I make thy foes thy footestoole.

36 Therefore let all the house of Israel knowe for a suretie, that God hath made that same Iesus whom ye haue crucified, both Lorde and Christe.

37 Nowe when they heard this, they were pricked in their hart, and sayd vnto Peter, and to the other Apostles, Ye men and brethren, What shal we doo?

38 Then Peter sayd vnto them, Repent ye, and let euery one of you be baptised in the name of Iesus Christe, for the remission of sinnes, and ye shal receyue the gyft of the holy ghost.

39 For the promise was (made) vnto you, and to your children, and to all that are a farre of, euen as many as the Lord our God shal cal.

40 And with many other woordes dyd he witnesse, and exhorted them, saying, Saue (your selues) from this vntoward generation.

41 Then they that gladly receyued his woorde, were baptised, and the same day there were addded (vnto them) about three thousand soules.

42 And they continued stedfastly in the Apostles doctrine and felowshyp, and in breakyng of bread, and in prayers.

43 And feare came vpon euery soule, and many woonders and signes were doone by the Apostles.

44 And al that beleeued were togeather, and had al thynges common:

45 And solde their possessions and goodes, and parted them to al men, as euery man had neede.

46 And they continuyng dayly with one accorde in the temple, and breakyng bread from house to house, dyd eate their meate together with gladnesse of hart,

47 Praysing GOD, and hauing fauour with all the people. And the Lorde added to the Churche dayly suche as shoulde be saued.

The

The. iii. Chapter.

2. The halt is restored ro his feete. 12. Peter preacheth Christ vnto the people.

NOwe Peter and Iohn went vp togeather into the temple at the nienth houre of prayer.

2 And a certayne man that was lame from his mothers wombe was brought, whom they layde dayly at the gate of the temple whiche is called beautifull, to aske almes of them that entred into the temple.

3 Which seeing Peter and John about to goe into the temple, asked an almes.

4 And Peter fastening his eyes vpon him, with Iohn, sayde, Looke on vs.

5 And he gaue heede vnto them, trustyng to receyued somethyng of them.

6 Then sayde Peter, Siluer and golde haue I none, but such as I haue, geue I thee, In the name of Iesus Christe of Nazareth ryse vp, and walke.

7 And he tooke him by the right hand, and lift him vp, and immediatly his feete and ankle bones receyued strength.

8 And he leaping vp, stoode, and walked, and entred with them into the temple, walking, and leaping, and prayesyng God.

9 And all the people sawe him walkyng and prayesing God.

10 And they knewe him, that it was he whiche sate for almes at the beautifull gate of the temple, and they woondred, and were sore astonied at that whiche had happened vnto them.

11 And as the lame whiche was healed helde Peter and Iohn, al the people ran togeather greatly amazed vnto them in the porche, that is called Solomons.

12 And when Peter sawe that, he answeared vnto the people, Ye men of Israel, why marueyle ye at this? or why looke ye so earnestly on vs, as though by our owne power or godlynesse we had made this man to walke?

13 The God of Abraham, and of Isahac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed and denied in the presence of Pilat, when he had iudged him to be loosed.

Mat. 27.20. 14 * But ye denyed the holy and iust, and desyred a murderer to be geuen you:

15 And kylled the Lord of lyfe, whom God hath raised from the dead, of the which we are witnesses.

16 And his name, through the fayth in his name, hath made this man sound, whom ye see and knowe, and the fayth whiche is by hym, hath geuen to this man health in the presence of you all.

17 And nowe brethren, I wote that thorowe ignorance ye dyd it, as dyd also your rulers.

18 But those thynges whiche God before had shewed by the mouth of al his prophetes, that Christe shoulde suffer, he hath so fulfylled.

19 Repent ye therefore, and returne, that your sinnes may be blotted out, when the time of refreshyng shall come in the presence of the Lorde.

20 And he shal sende Iesus Christe, which before was preached vnto you.

21 Whom the heauen must receiue, vntyll the tyme that all thynges be restored, whiche God hath spoken by the mouth of all his holy prophetes since the worlde began.

22 * For Moses truely sayde vnto the fathers, A prophete shall the Lorde your God rayse vp vnto you of your brethren, lyke vnto me, hym shall ye heare in all thinges what so euer he shal say vnto you. Deut. 18.15.

23 For the time wil come, that * euery soule whiche will not heare that same Prophete, shalbe destroyed from among the people. * or, who so euer.

24 All the prophetes also from Samuel, and these that folowe in order, as many as haue spoken, haue likewyse tolde you before of these dayes.

25 Ye are the chyldren of the prophetes, and of the couenant whiche God made vnto our fathers, sayeng vnto Abraham, * Euen in thy seede shal all the nations of the earth be blessed. Gene. 12.3.

26 Vnto you fyrst, God hauing raysed vp his sonne Iesus, sent hym to blesse you, in turnyng euery one of you from his iniquities.

The iiii. Chapter.

32 The Churche encreaseth in doctrine, and exercises of al godlynesse.

AND as they speake vnto the people, the priestes & the * ruler of the temple, and the Saducees came vpon them, * or, captayne.

2 Taking it greeuously that they taught the people, and preached in Iesus the resurrection from the dead.

3 And they layde handes on them, and put them in holde vnto the next day: for it was nowe euentide.

4 Howe be it, many of them which hearde the woorde, beleeued, and the number of the men was about fiue thousande.

5 And it came to passe, on the morowe, that their rulers, and elders, and Scribes,

6 And Annas the cheefe priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the kinred of the high priestes, were geathered togeather at Hierusalem.

7 And when they had set them before them, they asked, By what power, or in what name haue ye done this?

8 Then Peter, ful of the holy ghost, sayde vnto them, Ye rulers of the people, and elders of Israel.

9 If we this day be examined of the good deede done vnto the sicke man, by what meanes he is made whole:

10 Be it knowen vnto you al, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysed agayne from the dead, euen by hym, dooth this man stande here before you whole.

11 * This is the stone which was set nought by of you builders, whiche is the head of the corner. Psal. 118.22.

12 Neyther is there saluation in any other: for among men vnder heauen, there is geuen none other name wherein we muste be saued.

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they

were vnlearned, and ignorant men, they marueyled, and they knewe them that they had been with Iesu:

14 And beholding also the man which was healed, standing with them, they coulde not say agaynst it.

15 But when they had commaunded them to goe aside out of the counsel, they counselled among them selues,

16 Saying, What shall we doo to these men: for a manifest signe is done by them, and is openly knewen to al them that dwel in Hierusalem, and we can not denie it.

17 But that it be noysed no farther among the people, let vs threaten, and charge them that they speake hencefoorth to no man in this name.

18 And they called them, and commaunded them, that in no wyse they shoulde speake nor teache in the name of Iesu.

19 And Peter and Iohn aunswered, and sayde vnto them, Whether it be right in the sight of God, to hearken vnto you more then to God, iudge ye.

20 For we can not but speake that, whiche we haue seene and heard.

21 So when they had more sharply threatned them, they let them goe, finding nothyng howe to punishe them, because of the people: for al men glorified God, because of that which was done.

22 For the man was about fourtie yeeres olde, on whom this myracle of healyng was shewed.

23 Then assoone as they were let goe, they came to their felowes, and shewed all that the hygh priestes and elders had sayde vnto them.

24 And when they hearde that, they lyft vp their voyces to God with one accorde, and sayde, Lorde, thou art God whiche hast made heauen and earth, the sea, and all that in them is:

25 Whiche by the mouth of thy seruaunt Dauid hast sayd, * Why did the heathen rage, and the people imagine vayne thinges? Psalm. 2. 1.

26 The kinges of the earth stoode vp, and the rulers came togeather agaynst the Lorde, and agaynst his Christe.

27 For of a trueth agaynst thy holy chylde Iesus, whom thou hast annoynted, both Herode, and also Pontius Pilate, with the Gentiles, and the people of Israel, geathered them selues togeather.

28 For to do whatsoeuer thy hand and thy counsel determined before to be doone.

29 And nowe Lorde, behold their threatenynges, and graunt vnto thy seruauntes, that with al boldnes they may speake thy worde.

30 So that thou stretche foorth thy hand, that healing, and signes, and woonders, be done by the name of thy holy chylde Iesus.

31 And as soone as they had prayed, the place mooued where they were assembled togeather, and they were all fylled with the holy ghost, and they spake the woorde of GOD boldly.

32 And the multitude of them that beleeued, were of one hart, and of one soule: Neither sayde any of them, that ought of the thinges whiche he possessed was his owne, but they had al thinges common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Iesu, and great grace was with them al.

34 Neyther was there any among them that lacked: For as many as were possessours of landes, or houses, solde them, and brought the price of the thinges that were solde,

35 And layde it downe at the Apostles feete: And distribution was made vnto euery man accordyng as he had neede.

36 And Ioses, whiche also was called of the apostls Barnabas (that is to say yt ye interprete it, The sonne of consolation) being a Leuite, and of the countrey of Cypers.

37 Hauing land, solde it, and brought the money, and layde it downe at the Apostles feete.

The. v. Chapter.

12. Miracles are doone by the Apostles.
34. The sentence of Gamaliel.

BVT a certayne man named Ananias, with Sapphira his wyfe, solde a possession,

2 And kept away part of the price, his wyfe also beyng of counsel, and brought a certaine parte and layde it downe at the Apostles feete.

3 But Peter sayd, Ananias, how is it that Satan hath fylled thyne hart, to lye vnto the holy ghost, and keepe away (part) of the price of the lande?

4 Whyles it remayned, was it not thine owne? and after it was solde, was it not in thine owne power? why hast thou conceyued this thing in thyne hart? thou hast not lyed vnto men, but vnto God.

5 Ananias hearyng these woordes, fell downe, and gaue vp the ghost: and great feare came on them al that hearde these thinges.

6 And the young men rose vp, & put him apart, and carried him out, and buried him.

7 And it came to passe, that as it were about the space of three houres after, his wife came in, not knowyng that whiche was doone.

8 And Peter sayd vnto her, Tell me, solde ye not the land for so muche? And she said, Yea, for so muche.

9 Then Peter sayde vnto her, Why haue ye agreed togeather, to tempt the spirite of the Lorde? beholde, the feete of them which haue buried thy husbande, are at the doore, and shal carry thee out.

10 Then fell she downe strayghtway at his feete, and yeelded vp the ghost: And the young men came in, and founde her dead, and caried her out, & buryed her by her husbande.

11 And great feare came vpon al ỹ church, and vpon as many as hearde these thinges.

12 And by the hands of the Apostles, were many signes and woonders shewed among the people. (And they were altogeather with one accorde in Solomons porch. The Epistle on S. Bartholomewe the Apostle.

13 And of other durst no man ioyne hym selfe to them: neuertheless, the people magnified them.

14 The number of them that beleeued in the Lorde, both of men and women, grewe more and more.)

15 Iuse-

15 Insomuch that they brought the sicke into the stretes, and laid them on beddes and couches, that at the least way the shadow of Peter when he came by, myght shadowe some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: and they were healed euery one.

17 Then the cheefe Priest rose vp, and al they that were with hym (whiche is the secte of the Saducees) and were ful of indignation,

18 And layde handes on the Apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doores, and brought them foorth, and sayde,

20 Goe, and stand and speake in the temple to the people al the wordes of this lyfe.

21 And when they heard that, they entred into the temple early in the morning, and taught. but the cheefe Priest came, & they that were with hym, and called a counsel togeather, and al the elders of the children of Israel, and sent to the prison to fetche them.

22 But when the officers came, and founde them not in the prison, they returned, and told,

23 Saying, the prison truely founde we shut with al diligence, and the keepers standyng without before the doores, but when we had opened, we found no man within.

24 Then when the cheefe Priest, and the captayne of the temple, and the hygh Priestes heard these thynges, they doubted of them whereunto this would growe.

25 Then came one, and shewed them, (saying.) Behold, the men that ye put in prison, are standyng in the temple, and teachyng the people.

26 Then went the captayne of the temple with the officers, and brought them without violence: (For they feared the people, lest they shoulde haue been stoned.)

27 And when they had brought them, they set them before the counsel, and the cheefe Priest asked them,

28 Saying, * Did not we straytly commaund you that ye should not teache in this name? And behold, ye haue fylled Hierusalem with your doctrine, and intende to bring (a) this mans blood vpon vs.

29 Then Peter and the other Apostles answeared, and sayd, We ought more to obey God then men.

30 The God of our fathers rayled vp Iesus, whom ye slue, and hanged on tree.

31 Hym hath GOD lyft vp with his ryght hande, to be a Prince and a Sauiour, for to geue repentaunce to Israel, & forgeuenes of sinnes.

32 And we are recordes of these thynges which we say, and so is also the holy ghost, whom God hath geuen to them that obey hym.

33 When they heard that, they claue asunder, and sought meanes to slay them.

34 Then stood there vp one in the counsel, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among al the people, and commaunded to put the Apostles foorth a litle space,

35 And sayde vnto them, Ye men of Israel, take heede to your selues, what ye intend to doo as touchyng these men.

36 For before these dayes rose vp one Theudas, reporting him selfe to be some great man, to whom a number of men, about a fours hundred, ioyned them selues: whiche was slayne, & they al whiche * beleeued him, were scattered abrode, and brought to nought.

37 After this man arose vp one Judas of Galilee, in the dayes of tribute, and drue away much people after hym: he also perished, and all, euen as many as obeyed hym, were scattered abrode.

38 And nowe I say vnto you, refrayne your selues from these men, and let them alone: for yf this counsell or this woorke be of men, it wyl come to nought:

39 But and yf it be of God, ye can not destroy it, lest haplye ye be founde to stryue against God.

40 And to hym they agreed: and when they had called the Apostles, & beaten them, they commaunded that they should not speake in the name of Iesu, and let them goe.

41 And they departed from the face of the counsel, reioycyng that they were counted woorthy to suffer shame for his name.

42 And daily in the temple, and in euery house, they ceassed not to teache and preache Iesus Christe.

* or, agreed vnto.

Act. 4. 18.

a By this speache, they meane that they woulde charge them as guilty of Christes blood that was shed.

The. vi. Chapter.

3. Seuen Deacons are ordeyned in the Church, 11. Steuen is accused.

AND in those dayes, when the number of the disciples grew, there arose a grudge among the Grecians, against the Hebrues, because their widdowes were despised in the dayly ministerie.

2 Then the twelue called the multitude of the disciples togeather, and sayde, It is not good that we should leaue the woorde of God, and serue tables.

3 Wherfore brethren, looke ye out among you seuen men of honest report, and ful of the holy ghost, and wysedome, to whom we may commit this businesse.

4 But we wil geue our selues continually to prayer, and to the ministerie of the woord.

5 And the saying pleased the whole multitude: and they chose Steuen, a man ful of fayth, and of the holy ghoste, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas a conuert of Antioche. Acres. 21. 8.

6 These they set before the Apostles, and when they had prayed, they layde their handes on them.

7 And the woorde of God encreased, and the number of the disciples multiplyed in Hierusalem greatly, and a great company of the Priestes were obedient to the fayth.

8 And Steuen full of fayth and power, dyd great woonders and myracles among the people.

9 Then there arose certayne of the synagogue, which is called (the synagogue) of the

Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Steuen:

10 And they coulde not resist the wisedome and the spirite by the which he spake.

11 Then they priuily prepared men, which sayd, We haue heard hym speake blasphemous woordes agaynst Moses, and agaynst God.

12 And they mooued the people, and the elders, and the scribes, and came vpon hym, and caught hym, and brought him to the counsel:

13 And brought foorth false witnesse, which sayde, This man ceasseth not to speake blasphemous woordes agaynst this holy place, and the lawe.

14 For we heard hym say, that this Iesus of Nazareth shal destroy this place, and shal change the ordinances whiche Moses gaue vs.

15 And al that sate in the counsel, looking stedfastly on hym, sawe his face as it had been the face of an angel.

The. vii. Chapter.

2. Steuen maketh answeare to his accusation, 51. rebuketh the hardnecked Iewes, 53. and is stoned to death.

THen sayde the cheefe priest, Are these thinges so?

2 And he sayde, Ye men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And sayde vnto hym, Geat thee out of thy countrey, and from thy kinrede, *and come into the lande whiche I shal shewe thee.

Gene.12,13

4 Then came he out of the lande of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he brought hym into this lande wherein ye nowe dwel.

5 And he gaue hym none inheritance in it, no not the breadth of a foote: and promised that he would geue it to hym to possesse, and to his seede after hym, when as yet he had no chylde.

6 God veryly spake on this wyse, that his seede should soiourne in a strange land, and that they shoulde keepe it in bondage, and entreate them euyl foure hundred yeeres.

7 And the nation to whom they shalbe in bondage, wyl I iudge, sayde God: And after that shal they come foorth, and serue me in this place.

8 *And he gaue hym the couenant of circumcision: *and so (Abraham) begate Isahac, and circumcised hym the eyght day: *and Isahac (begate) Iacob, * and Iacob (begate) the twelue patriarkes.

Gene.17.9.
Gene.21.2.
Gene.25.24
Gene.29.33
Gen.37.28

9 *And the patriarkes mooued with enuie, solde Ioseph into Egypt: and God was with hym,

10 And deliuered hym out of al his aduersities, *and gaue hym fauour and wisedome in the sight of Pharao kyng of Egypt: and he made hym gouernour ouer Egypt, and (ouer) al his housholde.

Gen.41.37.

11 Then there came a dearth ouer al the lande of Egypt and Chanaan, and great affliction, that our fathers founde no sustenance.

12 * But when Iacob hearde that there was corne in Egypt, he sent our fathers first. Gene.42.1

13 *And at the seconde (tyme) Ioseph was knowen of his brethren, and Iosephes kynred was made knowen vnto Pharao. Gene.45.4

14 Then sent Ioseph, and caused his father Iacob to be brought, and all his kinne, threescore and fiftene soules.

15 *And Iacob descended into Egypt, and dyed, both he and our fathers, Gene.46.5

16 And were caried ouer into Sichem, and layd in the sepulchre that Abraham bought for money of the sonnes of Emor, the sonne of Sichem. Gene.49.33

17 But when the tyme of the promise drue nygh, which God had sworne to Abraham, the people grewe and multiplyed in Egypt:

18 Tyl another kyng arose, whiche knewe not of Ioseph.

19 The same dealt subtilly with our kinrede, and euyl entreated our fathers, and made them cast out theyr young chyldren, that they shoulde not remayne alyue.

20 * The same tyme was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three monethes: Exod.2.2

21 And when he was cast out, Pharaoes daughter tooke hym vp, and nourished hym for her owne sonne.

22 And Moses was learned in al maner of wisedome of the Egyptians, and was mighty in deedes and in woordes.

23 And when he was full fourtie yeeres olde, it came into his hart to visite his brethren the chyldren of Israel.

24 And when he sawe one of them suffer wrong, he defended him, and auenged his quarrel that had the harme done to him, and smote the Egyptian. Exod.2.11

25 For he supposed his brethren woulde haue vnderstande, howe that God by his hand shoulde deliuer them: but they vnderstoode not.

26 And the next day he shewed hym selfe vnto them as they stroue, and would haue set them at one agayne, saying, Sirs, ye are brethren, why do ye wrong one to another? Exod.20.14

27 But he that did his neyghbour wrong, thrust hym away, saying, Who made thee a ruler and a iudge ouer vs?

28 Wylt thou kyl me, as thou diddest the Egyptian yesterday.

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 * And when fourtie yeeres were expired, there appeared to hym in the wylderneese of mount Sina, an angel of the Lorde in a flame of fire in a bramble bushe. Exod.3.2

31 When Moses sawe it, he wondred at the sight: and as he drue neare to beholde, the voyce of the Lorde came vnto hym,

32 (Saying,) I (am) the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Iacob. Then Moses trembled, and durst not behold.

33 Then sayde the Lord to hym, Put of thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people whiche is in Egypt, and I haue heard their groning, and am come downe to delyuer them: And nowe come and I wyll sende thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a ruler and a iudge? the same did God sende to be a ruler and a deliuerer, by the handes of the angel which appeared to hym in the bramble bushe.

Exo.7.9. 36 * He brought them out, after that he had shewed woonders and signes in Egypt, and in the red sea, * and in the wildernesse fourtie yeeres.

Exod.16.1.

37 This is that Moses whiche sayd vnto the chyldren of Israel, * A prophete shall the Lorde your God rayse vp vnto you of your brethren, lyke vnto me: him shal ye heare.

Deut. 18.15.

38 * This is he that was in the Church in the wildernesse with the angel, which spake to hym in the mount Sina, and with our fathers: this man receyued the worde of lyfe, to geue vnto vs.

Exod.19.2.

39 To whom our fachers woulde not obey, but thrust (hym) from them, and in their hartes turned backe agayne into Egypt,

40 Saying vnto Aaron, * Make vs gods to goe before vs. For as for this Moses that brought vs out of the land of Egypt, we wote not what is become of him.

Exod.32.1.

41 And they made a Calfe in those dayes, and offered sacrifice vnto the Idol: and reioyced ouer the woorkes of theyr owne handes.

42 * Then God turned hym selfe away, and gaue them vp to woorshyp the host of heauen, as it is written in the booke of the prophetes, O ye house of Israel, haue ye offered to me slayne beastes, and sacrifices by the space of fourtie yeeres in the wildernesse?

Amos. 5.25.

43 Yea ye tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures whiche ye made, to woorshyp them: and I wyll carye you away beyonde Babylon.

44 Our fathers had the tabernacle of witnesse in the wylderneſſe, as he had appoynted, speakyng vnto Moses that he shoulde make * it accordyng vnto the fashion that he had seene.

Exo.25.40.

45 Whiche also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

46 Which founde fauour before God, and woulde fayne haue founde a tabernacle for the God of Jacob.

47 * But Solomon buylt hym an house.

1.Kyn.17.12. 2.Chr.17.24.

48 * Howebeit, he that is hyghest of all, dwelleth not in temples made with handes, as sayth the prophete,

49 Heauen is my seate, & the earth is my footestole: What house wyll ye buylde me, sayth the Lorde, Or whiche is the place of my rest?

50 Hath not my hande made all these thynges?

51 Ye stynecked and of vncircumcised hartes and eares, ye doo alwayes resist the holy ghost, as your fathers dyd, (so) doo ye.

52 Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them whiche shewed before of the commyng of the iust, of whom ye haue been nowe the betrayers and murderers:

53 Whiche also haue receyued the lawe by the disposition of angels, and haue not kept it.

54 When they heard these thinges, they hartes claue a sunder, and they gnashed on him with their teeth.

55 But he, beyng ful of the holy ghost, looked vp stedfastly into heauen, & saw the glory of God, and Iesus standyng on the ryght hand of God,

The Epistle on Saint Steuens day.

56 And sayd, Beholde, I see the heauens open, and the sonne of man standyng on the ryght hande of God.

57 Then they gaue a shoute with a loude voyce, and stopped theyr eares, and ranne vpon hym al at once,

58 And cast him out of the citie, and stoned hym: and the witnesses layde downe their clothes at a young mans feete, whose name was Saul.

59 And they stoned Steuen, callyng on, and saying, Lorde Iesu receyue my spirite.

60 And he kneeled downe, and cryed with a loude voyce, Lorde, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

The. viii. Chapter.

4. The Apostles are scattered abrode. 38. Philip baptiseth the Eunuch.

AND Saul was consenting vnto his death: and at that tyme there was a great persecution agaynst the Churche which was at Hierusalem, and they were al scattered abrode throughout the regions of Iurie, and Samaria, except the Apostles,

2 And deuout men carryed Steuen together to his burial, and made great lamentation ouer hym.

3 As for Saul, he made hauocke of the Church, entryng into euery house, and drawyng out both men and women, & put them into prison.

4 Therefore they that were scattered abrode, went euery where preachyng the worde of God.

5 Then came Philip into the citie of Samarie, and preached Christe vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accorde, hearing and seeyng the myracles which he dyd.

7 For vncleane spirites, cryng with loude voyce, came out of many that were possessed with them: and many taken with palsies, and many that halted, were healed.

8 And there was great ioy in that citie.

9 But there was a certayne man called Simon, which before tyme in the same citie vsed witchcraft, & bewitched the people of Samaria, saying that he was a man that coulde doo great thinges:

10 To whom they al gaue heede, from the least to the greatest, saying, This man is the great power of God.

11 And hym they set much by, because that of long tyme he had bewitched them with sorceries.

12 But when they beleeued Philips preachyng of the kingdome of God, & of the name of Jesus Christ, they were baptised, both men and women.

13 Then Simon hym selfe beleeued also, and when he was baptised, he continued with Philip, and woondred, beholdyng the myracles and signes whiche were done.

The Epistle on the Tuesday in whitsonweeke.

14 When the Apostles which were at Hierusalem, heard say that Samaria had receyued the woorde of God, they sent vnto them Peter and John.

15 Whiche when they were come downe, prayed for them that they myght receyue the holy ghost.

16 (For as yet he was come downe vpon none of them: but they were baptised onely in the name of Christ Jesu.)

17 Then layed they their handes on them, and they receyued the holy ghost.

18 And when Simon sawe that through laying on of the Apostles handes, the holy ghost was geuen, he offered them money,

19 Saying, Geue me also this power, that on whom soeuer I put the handes, he may receyue the holy ghost.

20 But Peter said vnto hym, Thy money perysshe with thee, because thou hast thought that the gyft of God may be obteyned with money.

21 Thou hast neyther part nor felowshyp in this businesse: for thy hart is not ryght in the syght of God.

22 Repent therefore of this thy wickednesse, and pray God, yf perhaps the thought of thyne hart may be forgeuen thee.

23 For I perceyue that thou art in the gal of bytternesse, and in the bonde of iniquitie.

24 Then aunswered Simon, and sayde, Pray ye to the Lord for me, that none of (these thynges) which ye haue spoken, fal on me.

25 And they, when they had testified and preached the worde of the Lorde, returned toward Hierusalem, and preached the Gospel in many villages of the Samaritanes.

26 And the angel of the Lorde spake vnto Philip, saying, Aryse, and goe towarde the South, vnto the way that goeth downe from Hierusalem vnto Gaza, which is desart.

27 And he arose, and went on: and beholde a man of Ethiopia, an Eunuch, and of great aucthoritie with Candace, Queene of the Ethiopians, and had the rule of all her treasure, whiche came to Hierusalem for to worshyp.

28 And as he returned home againe, sitting in his charet, he read Esaias the prophet.

29 Then the spirite sayde vnto Philip, Come neare, & ioyne thee selfe to this charet.

30 And Philip ran thyther to hym, and heard him reade the prophet Esaias, and sayd, Understandest thou what thou readest?

31 And he sayde, Howe can I, except some man shoulde guyde me? And he desyred Philip that he woulde come vp, and syt with him.

32 The tenor of the scripture whiche he read, was this, * He was led as a sheepe to the slaughter, and lyke a lambe dumbe before the shearer: so opened not he his mouth.

Esai. 53. 7.

33 In his humilitie, his iudgement is exalted: but who shall declare his generation? For his lyfe is taken from the earth.

34 And the Eunuch aunswered Philip, and sayd, I pray thee of whom speaketh the prophete this? of him selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus.

36 And as they went on theyr way, they came vnto a certayne water: and the Eunuch sayde, See, here is water, what dooth let me to be baptised?

37 Philip sayd (vnto him,) If thou beleeuest with al thine hart, thou mayest. And he answeared, and sayd, I beleeue that Jesus Christ is the sonne of God.

38 And he commaunded the charret to stand styl: and they went downe both into the water, both Philip, and also the Eunuch, and he baptised him.

39 And as soone as they were come out of the water, the spirite of the Lord caught away Philip, that the Eunuch sawe him no more: and he went on his way reioycing.

40 But Philip was founde at Azotus: and he walked throughout the countrey, preachyng in all the cities, tyll he came to Cesarea.

The. ix. Chapter.

3. The conuertion of Saul. 34. Peter healeth Eneas. 40. and rayseth vp Tabitha.

AND * Saul yet breathyng out threatenings and slaughter agaynst the disciples of the Lorde, went vnto the hygh priest,

Rom. 9. 1. The Epistle on the conuertion of Saint Paul.

2 And desyred of hym letters to (carie) to Damascus, to the synagogues, that yf he found any of this way, whether they were men or women, he myght bryng them bounde vnto Hierusalem.

3 And when he iournied, it came to passe, that as he was come nygh to Damascus, sodaynely there shyned rounde about hym a light from heauen.

4 And he fel to the earth, & heard a voyce saying vnto hym, * Saul, Saul, why persecutest thou me?

1. Cor. 15. 8.

5 And he sayd, Who art thou Lord? And the Lord sayd, I am Jesus whom thou persecutest: It is harde for thee to kicke against the prickes.

6 And he both trembling and astonied, said, Lord, what wilt thou haue me to doo? And the Lord sayd vnto hym, Aryse, and goe into the citie, and it shalbe tolde thee what thou must doo.

Luc. 11.

7 The men also which iourneyed with him, stoode amazed, hearing a voyce, but seeyng no man.

8 And Saul arose from the earth, & when his eyes were opened, he sawe no man: but they led hym by the hand, & brought hym into Damascus.

9 And he was three dayes without syght, and neyther dyd eate nor drynke.

10 And there was a certayne Disciple at Damascus,

Damascus,named Ananias:and to hym sayde the Lord in a vision, Ananias. And he sayde, Behold, I (am here) Lord.

11 And the Lorde sayd vnto hym, Arise, & goe into the streete,which is called straight, and seeke in the house of Judas, after one called Saul,of Tarsus: for behold he prayeth,

12 And hath seene in a vision, a man named Ananias,comming in to hym,and putting his handes on hym, that he myght receyue his syght.

13 Then Ananias answeared, Lorde, I haue heard by many of this man,howe muche euyl he hath doone to thy saintes at Hierusalem:

14 And here he hath authoritie of the hygh priestes,to bynd al that cal on thy name.

15 The Lord sayd vnto hym, Goe thy way, for he is a chosen vessel vnto me, to beare my name before the Gentiles,and kinges,and the chyldren of Israel:

16 For I wyl shew him howe great thinges he must suffer for my names sake.

17 And Ananias went his way, and entred into the house,and put his handes on him, and sayde,Brother Saul,the Lorde (eueu Jesus that appeared vnto thee in the way as thou camest) hath sent me,that thou mightest receyue thy syght,and be fylled with the holy ghost.

18 And immediatly there fell from his eyes as it had ben scales, & he receyued syght forthwith,and arose,and was baptised.

19 And when he had receyued meate, he was comforted. Then was Saul certayne dayes with the disciples whiche were at Damascus.

20 And strayghtway he preached Christe in the synagogues, that he is the sonne of God.

21 But al that heard hym, were amazed, and sayde, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that he myght bryng them bounde vnto the hygh priestes.

22 But Saul increased the more in strength, and confounded the Iewes whiche dwelt at Damascus, prouing by conferring (one Scripture with an other,) that this is very Christe.

23 And after that many dayes were fulfilled, the Iewes tooke counsel together to kyl him.

24 But their lyaing awayt was knowen of Saul: and they watched the gates day and nyght to kyl hym. Lu.11.32

25 Then the disciples tooke hym bynight, and put hym downe by the wal, and let hym downe in a basket.

26 And when Saul was come to Hierusalem,he assayed to couple him selfe to the disciples, but they were al afrayd of hym, and beleeued not that he was a disciple.

27 But Barnabas tooke hym, & brought hym to the Apostles,and declared vnto them howe he had seene the Lorde in the way,and that he had spoken to hym, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them commyng in, and goyng out at Hierusalem,

29 Speaking boldly in the name of the Lord Jesus,and he spake and disputed against the Grecekes:but they went about to slay hym.

30 Which when the brethren knew, they brought hym to Cesarea,and sent hym forth to Tarsus.

31 Then had the Churches rest throughout al Jurie and Galilee, and Samaria,and were edified, and walked in the feare of the Lorde, and multiplyed by the comfort of the holy ghost.

32 And it came to passe, as Peter walked throughout al quarters, he came also to the saintes which dwelt at Lydda.

33 And there he found a certayne man named Eneas, whiche had kept his bedde eyght yeeres,and was sicke of the palsie.

34 And Peter sayd vnto hym,Eneas,Jesus Christe maketh thee whole: arise, and make thy bed. And he arose immediatly.

35 And all that dwelt at Lydda and Saron,sawe hym,which turned to the Lorde.

36 There was also at Joppa a certayne woman,a disciple,named Tabitha,whiche by interpretation is called Dorcas: the same was ful of good woorkes, and almes deedes, which she dyd.

37 And it came to passe in those dayes that she was sicke,and dyed: whom when they had washed, they layde her in an vpper chamber.

38 And for as much as Lydda was nygh to Joppa, & the disciples had heard that Peter was there, they sent vnto hym two men, desyryng hym that he would not be greeued to come to them.

39 Then Peter arose,& came with them: when he was come,they brought hym into the vpper chamber: And all the wyddowes stoode rounde about hym weeping, and shewyng the coates and garmentes whiche Dorcas made whyle she was with them.

40 And Peter put them al forth, and kneeled downe,and prayed,and turned hym to the body,and sayde, Tabitha, arise. And she opened her eyes,and when she sawe Peter, she sate vp.

41 And Peter gaue her the hand,and lyft her vp: and when he had called the saints and wyddowes, he delyuered her alyue.

42 And(it)was knowen throughout al Joppa,and many beleeued in the Lord.

43 And it came to passe,that he taried many dayes in Joppa, with one Simon a Tanner.

The.x.Chapter.

11. The vision that Peter sawe. 17. He was sent to Cornelius.

THere was a certayne man in Cesarea, called Cornelius,a captaine of the band, called the Italian band,

2 A deuoute man, and one that feared God with al his household,whiche gaue muche almes to the people, and prayed GOD alway.

3 The same sawe by a vision euidently, about the nienth houre of the day, an angel of GOD comming in to hym, and saying vnto

him, Cornelius.

4 And when he looked on hym, he was afrayd, and sayde, What is it Lorde? And he sayde vnto hym, Thy prayers and thyne almes are come vp into remembrance before God.

5 And nowe send men to Joppa, and call for one Simon, whose syrname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: He shal tel thee what thou oughtest to doo.

7 And when the angel which spake vnto Cornelius, was departed, he called two of his houshold seruantes, and a deuout souldier of them that wayted on hym,

8 And tolde them al the matter, and sent them to Joppa.

9 On the morowe as they went on their iourney, and drewe nygh vnto the citie, Peter went vp into the higher part of the house to pray, about the sixth houre.

10 And when he wared hungry, he woulde haue eaten: But while they made redy, he fell into a traunce,

11 And he seeth heauen opened, and a certayne vessel come downe vnto him, as it had been a great sheete, knitte at the foure corners, and let downe to the earth:

12 Wherein were al maner of foure footed beastes of the earth, and wylde beastes, and suche as creepe, and foules of the ayre.

13 And there came a voyce to him, Ryse Peter, kyl, and eate.

14 But Peter sayd, Not so Lord: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce spake vnto hym agayne the second time, What God hath cleansed, that call not thou common.

* or, doo not thou pollute.

16 This was done thryse: and the vessell was receyued vp agayne into heauen.

17 Nowe whyle Peter doubted in him selfe what this vision which he had seene should meane: behold, the men which were sent from Cornelius, had made enquirarunce for Simons house, and stoode before the doore,

18 And called, and asked whyther Simon, whiche was syrnamed Peter, were lodged there.

19 Whyle Peter thought on the vision, the spirite sayd vnto hym, Behold, three men seeke thee.

20 Aryse therefore, and get thee downe, and goe with them, doubting nothyng: for I haue sent them.

21 Then Peter went downe to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayde, Cornelius the captaine, a iust man, and one that feareth God, and of good report among al the people of the Iewes, was warned by an holy angel, to send for thee into his house, and to heare woordes of thee.

23 Then called he them in, and lodged them: And on the morowe Peter went away with them, and certayne brethren from Joppa accompanied hym.

24 And the third day after entred they into Cesarea: and Cornelius wayted for them, and had called togeather his kinsmen and speciall freendes.

25 And it came to passe as Peter came in, Cornelius met him, and fel downe at his feete, and worshipped (him.)

26 But Peter tooke hym vp, saying, Stande vp, I mee selfe also am a man.

27 And as he talked with hym, he came in and findeth many that were come togeather.

28 And he sayde vnto them, Ye knowe howe that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of another nation: but God hath shewed me, that I shoulde not call any man common or vncleane.

29 Therefore came I vnto you without delay, as soone as I was sent for: I aske therefore for what intent ye haue sent for me?

30 And Cornelius sayde, Foure dayes agoe vntyl this houre I was fasting, and at the nienth houre I prayed in my house, and beholde, a man stoode before me in bryght clothing,

31 And sayde, Cornelius, thy prayer is hearde, and thine almes deedes are had in remembrance in the sight of God:

32 Sende therefore to Joppa, and cal for Simon, whose syrname is Peter, he is lodged in the house of one Simon a Tanner by the sea side, who when he commeth, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done that thou art come. Nowe therefore are we al here present before God, to heare al thynges that are commaunded vnto thee of God.

34 Then Peter opened his mouth, and sayde, * Of a trueth I perceyue that GOD hath no regarde of persons:

The Epistle on Munday in whitsun weeke. Deut. 10. 17

35 But in euery nation, he that feareth him, and woorketh rygh teousnesse, is accepted with hym.

36 Touching the woorde which God sent vnto the children of Israel, preachyng peace by Jesus Christe (he is Lorde ouer al.)

37 Ye knowe howe the woord was published throughout al Iurie, beginning in Galilee, after the baptisme which Iohn preached:

38 Howe God annoynted Jesus of Nazareth with the holy ghost, and with power, who went about dooing good, and healyng all that were oppressed of the deuyl: for God was with hym.

39 And we are witnesse of al thinges whiche he dyd in the lande of the Iewes, and at Hierusalem, whom they slue, when they had hanged hym on a tree.

40 Hym God rayled vp the thyrd day, and shewed hym openly.

41 Not to al the people, but vnto vs witnesses, chosen before of God, euen to vs whiche dyd eate and drynke with him after he rose from the dead.

42 And he commaunded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of GOD to be the iudge of quicke and dead.

43 * To hym geue al the prophetes witnesse, that through his name whosoeuer beleeueth

Acte. 15. 8.

leeueth in him, shall receiue remission of sinnes.

44 Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche heard the word.

45 And they of the circumcision whiche beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gyft of the holy ghost.

46 For they heard them speake with tongues, and magnifie God. Then answeared Peter,

47 Can any man forbid water, that these should not be baptised, whiche haue receyued the holy ghost as well as we?

48 And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tarry certayne dayes.

The xi. Chapter.

21. Barnabas and Paul preache at Antiochia.
28. Agabus propheseth dearth to come.

AND the Apostles and brethren that were in Iurie, heard that the Heathen had also receyued the word of God.

2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended agaynst hym,

3 Saying, Thou wentest in to men vncircumcised, and diddest eate with them.

4 But Peter rehearsed the matter from the beginnyng, and expounded it by order vnto them, saying,

5 I was in the citie of Ioppa, praying, and in a traunce I sawe a vision, a certayne vessell dessend, as it had been a great sheete, let downe from heauen by the foure corners, and it came euen vntyl me.

6 Vppon the which when I had fastened myne eyes, I consydered, and sawe foure footed beastes of the earth, and wylde beastes, and such as creepe, and foules of the ayre.

7 And I heard a voyce, saying vnto me, Aryse Peter, slay, and eate.

8 But I sayd, Not so Lord: for nothing common or vncleane hath at any tyme entred into my mouth.

9 But the voyce answeared me agayne from heauen, Doo not thou make them common which God hath cleansed.

10 And this was doone three tymes: and all were taken vp agayne into heauen.

11 And behold, immediatly there were three men alredy come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirite sayde vnto me, that I shulde goe with them, nothing doubting: Moreouer, these sixe brethren accompanied me, and we entred into the mans house:

13 And he shewed vs howe he had seene an angel in his house, whiche stood and sayde vnto him, Send men to Ioppa, and call for Simon, whose syrname is Peter.

14 He shall tell thee woordes, whereby both thou, and all thy house shalbe saued.

15 And as I beganne to speake, the holy ghost fell on them, * as he dyd on vs at the beginnyng. Acts.2.4

16 Then remembred I the woord of the Lorde, howe that he sayde, * Iohn baptised with water: but ye shalbe baptised with the holy ghost. Iohn.1.17

17 For as muche then as God gaue them the like gyft as he dyd vnto vs when we beleeued on the Lord Iesus Christe: what was I that I should haue withstand God?

18 When they heard these thinges, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto lyfe.

19 * They also whiche were scattered abrode through the affliction that arose about Steuen, walked throughout vnto Phenice, and Cyprés, and Antioche, preaching the woord to no man, but vnto the Iewes only. Acets.8.1.

20 And some of them were men of Cyprés, and Cyrene, which when they were come to Antioche, spake vnto the Greekes, and preached the Lord Iesus.

21 And the hande of the Lorde was with them: and a great number beleeued, and turned vnto the Lord.

22 * Then tydinges of these things came vnto the eares of the Churche whiche was in Hierusalem: and they sent forth Barnabas, that he should goe vnto Antioche. The Epistle on S. Barnabas day.

23 Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of hart they would cleaue vnto the Lord.

24 For he was a good man, and full of the holy ghost, and of fayth: and much people was added vnto the Lorde.

25 Then departed Barnabas to Tharsus, for to seeke Saul. The Epistle on S. Iames the apostle.

26 And when he hadde founde him, he brought him vnto Antioche. And it came to passe, that a whole yeere they had their conuersation with the Churche there, & taught much people: insomuch that the disciples of Antioche were the fyrst that were called Christians.

27 * And in those dayes came prophetes from Hierusalem vnto Antioche.

28 And there stoode vp one of them, named Agabus, and signified by the spirite that there shoulde be great dearth throughout all the world: whiche came to passe in the dayes of Claudius Caesar.

29 Then the disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren, which dwelt in Iury.

30 Which thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

The xii. Chapter.

1. Herode persecuteth the Christians. 24. The Gospel florisheth.

AT the same tyme Herod the kyng stretched forth his handes to vexe certayne of the Churth.

2 And he killed Iames the brother of Iohn with the swoord. The Epistle on Saint Peters day.

3 And because he sawe it pleased ỹ Iewes, he proceeded further, and tooke Peter also. (Then were the dayes of sweete bread.)

4 And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intendyng after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer

prayer was made without ceassing of the Church vnto God for him.

6 And when Herode would haue brought him forth vnto the people, the same nyght Peter was sleeping betweene two souldiers bound with two chaynes, and the keepers before the doore kept the prison.

7 And behold, the angel of the Lorde was there present, and a lyght shined in the prison: and he smote Peter on the syde, and styred him vp, saying, Aryse vp quickly. And his chaynes fell of from his handes.

8 And the angel sayd vnto him, Gyrd thee selfe, and binde on thy Sandales. And so he dyd. And he sayth vnto him, Cast thy garment about thee, and folowe me.

9 And (Peter) came out, and folowed him, and wyst not that it was trueth whiche was done by the angel: but thought he had seene a vision.

10 When they were past the first and the second watche, they came vnto the Iron gate that leadeth vnto the citie, whiche opened to them by the owne accord: and they went out, and passed through one streete, and forthwith the angel departed from him.

11 And when Peter was come to him selfe, he sayde, Nowe I knowe of a suretie that the Lord hath sent his angel, and hath deliuered me out of the hand of Herod, and from all the waytyng for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose syrname was Marke, where many were gathered together in prayer.

13 As Peter knocked at the entrie doore, a damsell came forth to hearken, named Rhoda.

14 And when she knew Peters voyce, she opened not the doore for gladnesse, but ranne in, and tolde howe Peter stoode before the doore.

15 And they sayd vnto her, Thou art mad. But she affirmed that it was euen so. Then sayd they, It is his angel.

16 But Peter continued knocking: and when they had opened the doore, and sawe hym, they were astonyed.

17 And when he had beckened vnto them with the hand, that they myght holde their peace, he told them by what meanes the Lord had brought him out of the prison: And he sayde, Goe shewe these thinges vnto James, and to the brethren. And he departed, and went into another place.

18 Nowe as soone as it was day, there was no litle adoo among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commaunded them to be carried away. And he discended from Iurie to Cesarea, and there abode.

20 And Herod was displeased with them of Tyre and Sidon: but they came all with one accord to him, and made intercession vnto Blastus the kynges chamberlayne, and desired peace, because their countrey was nourished by the kynges countrey.

21 And vpon the day appointed, Herod arrayed him in royall apparell, and sat him in his seate, and made an oration vnto them.

22 And the people gaue a shoute, (saying,) It is the voyce of a God, and not of a man.

23 And immediatly the angel of the Lord smote him, because he gaue not God the honour, and he was eaten of wormes, and gaue vp the ghost.

24 And the word of God grewe, and multiplied.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfylled their office, and tooke with them John, whose syrname was Marke.

The. xiii. Chapter.

7. Of Sergius Paulus, and Elimas the sorcerer. 26. The Iewes are reiected.

THere *was also in the Church that was at Antiochie, certayne prophetes, and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen, whiche had been nourished vp with Herod the Tetrarch, and Saul. *Actes.14.26

2 As they ministred to the Lorde, and fasted, the holy ghost sayde, Separate me Barnabas and Saul, for the worke whervnto I haue called them.

3 And when they had fasted and prayed, and layde their handes on them, they let them goe.

4 And they, after they were sent forth of the holy ghost, departed vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the word of GOD in the synagogues of the Iewes: and they had also John to their minister.

6 And when they had gone through the Ile vnto Paphos, they found a certayne sorcerer, a false prophete, a Iewe, whose name was Barieſu:

7 Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: the same when he had called vnto him Barnabas and Saul, desired to heare the word of God:

8 But Elimas the sorcerer (for so is his name by interpretation) withstood them, seekyng to turne the deputie away from the fayth.

9 Then Saul (which also is called Paul) being full of the holy ghost, set his eyes on hym,

10 And sayde, O full of all subtiltie & all mischiefe, thou childe of the deuyll, thou enimie of al righteousnesse, wilt thou not ceasse to peruert the right wayes of the Lorde?

11 And nowe beholde, the hand of the Lord is vpon thee, and thou shalt be blind, not seeing the sonne for a season. And immediatly there fell on hym a myst and a darkenes, and he went about, seeking (them) that shoulde leade hym by the hand.

12 Then the deputie, when he sawe what was done, beleeued, and woondred at the doctrine of the Lorde.

13 Nowe when they that were with Paul, were departed from Paphos, they came

came to Perga in Pamphylia: and Iohn, when he departed from them, returned to Hierusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabboth day, and sate downe.

15 And after the readyng of the lawe and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethren, yf ye haue any woorde to exhort the people, say on.

16 Then Paul stoode vp, and when he had beckened with the hand for scilence, sayd, Men of Israel, and ye that feare God, geue audience.

17 The God of the people of Israel, chose our fathers, and exalted the people when they dwelt as strangers in the * lande of Egypt, Exod.1.1 and with an hygh *arme brought he them out Exod.13.14 of it.

18 *And about the tyme of fourtie yeeres Exod.16.1 suffered he their manners in the wyldernesse.

19 And when he had destroyed seuen nations in the lande of Chanaan, * he diuided Iosu.14.1 their land to them by lot.

20 And afterwarde * he gaue vnto them Judg.3.9 iudges, about the space of foure hundred and fiftie yeeres, vnto the time of Samuel the prophete.

21 And afterwarde they desyred a kyng, 1.Reg.8.5 * and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres.

22 And when he had remooued hym, he set vp Dauid to be their kyng, of whom he re- 1.Reg.16.13 ported, saying, *I haue found Dauid the sonne of Iesse, a man after mine owne hart, whiche shal fulfyl al my wyl.

23 Of this mans seede hath God, * accor- Esai.11.1 dyng to his promise, brought foorth to Israel, the sauiour Iesus,

24 *When Iohn had fyrst preached be- Math.3.1 fore his commyng, the baptisme of repentance to al the people of Israel.

25 And when Iohn hadde fulfylled his Luk.1.7 course, he sayde, *Whom thinke ye that I am? I am not he. But behold, there commeth one after me, whose shooes of his feete I am not woorthie to loose.

The Epistle on Tuesday in Easter weeke.

26 Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, to you is the woorde of this saluation sent.

27 For they that dwel at Hierusalem, and their rulers, because they knewe hym not, nor yet the voyces of the prophetes which are read euery Sabboth day, they haue fulfylled them in condemnyng hym.

28 And though they founde no cause of Math.27.22 death in hym, * yet desyred they Pilate that he should be slayne.

29 And when they had fulfylled all that were written of hym, they tooke hym downe from the tree, and put hym in a sepulchre.

Math.28.2 30 *But God rayled hym from the dead:

31 And he was seene many dayes of them which came vp with hym from Galilee to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you glad tydings, howe that the promise which was made vnto the fathers,

33 God hath fulfylled the same vnto vs their chyldren, in that he hath rayled vp Iesus agayne, as it is also written in the seconde Psalme: *Thou art my sonne, this day haue I Psal.2.7 begotten thee.

34 And as concerning that he rayled him vp from the dead, nowe no more to returne to corruption, he sayde on this wyse, * I wyl geue Esai.55.3 you the holy thynges of Dauid, whiche are faythfull.

35 Wherefore he sayth also in another place, * Thou shalt not suffer thine holy one to see corruption.

36 For Dauid after he had serued his Psal.16.10 tyme, by the wyl of God, * fel on sleepe, and was layd vnto his fathers, and sawe corruption:

37 But he whom GOD rayled agayne, sawe no corruption.

38 Be it knowen vnto you therefore, ye men and brethren, that * through this man is 3.Reg.2.10 preached vnto you the forgeuenesse of sinnes:

39 And by hym, all that beleeue, are iustified from all thynges, from which ye coulde not be iustified by the lawe of Moses.

40 Beware therefore, lest that fal on you, which is spoken of in the prophetes,

41 * Beholde ye despisers, and woonder, Abac.1.5 and perish: for I doo a worke in your dayes, a worke whiche ye shall in no wyse beleeue, though a man declare it to you playnely.

42 And when they were gone out of the synagogue of the Iewes, the Gentiles besought that these woordes might be preached to them the next Sabboth.

43 Nowe when the congregation was broken vp, many of the Iewes, and deuout Proselytes folowed Paul and Barnabas, whiche speakyng to them, exhorted them to continue in the grace of God.

44 And the next Sabboth day came almost the whole citie together to heare the woorde of God.

45 But when the Iewes sawe the people, they were ful of indignation, and spake agaynst those thynges whiche were spoken of Paul, speakyng agaynst, and raylyng.

46 Then Paul and Barnabas waxed bolde, and sayd, It was necessarie that the woorde of God should first haue been spoken to you: but seeing ye put it from you, and thinke your selues vnworthie of euerlastyng life, loe, we turne to the Gentiles.

47 For so hath the Lorde commaunded vs, (saying,) * I haue made thee a lyght of Esai.49.10. the Gentiles, that thou be the saluation vnto the ende of the worlde.

48 And when the Gentiles heard this, they were glad, and glorified the woorde of the Lorde: and as many as were ordeyned to eternall lyfe, beleeued.

49 And the woorde of the Lord was publyshed throughout al the region.

50 But the Iewes mooued the deuoute and honest women, and the cheefe men of the citie, and rayled persecution agaynst Paul and Barnabas, and expelled them out of their coastes.

51 But

51 But they shooke of the dust of their feete agaynst them, and came to Iconium.

52 And the disciples were filled with ioy, and with the holy ghost.

The.xiiii.Chapter.

1. God geueth successe to his worde. 19. Paul is stoned.

AND it came to passe in Iconium, that they went both together into the synagogue of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Greekes beleeued.

2 But the vnbeleeuyng Iewes styred vp and corrupted the myndes of the Gentiles agaynst the brethren.

3 Long tyme therefore abode they there, speakyng boldly with the helpe of the Lorde, which gaue testimonie vnto the woorde of his grace, and graunted signes and woonders to be doone by theyr handes.

4 But the multitude of the citie was diuided: and part held with the Iewes, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes, with theyr rulers, to doo them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about.

7 And there were they preaching the Gospel.

8 And there sate a certaine man at Lystra, weake in his feete, beyng a creeple from his mothers wombe, and neuer had walked.

9 The same heard Paul speake: whiche beholdyng hym, and perceyuyng that he had fayth to be whole,

10 Sayde with a loude voyce, Stande vp ryght on thy feete: And he start vp, and walked.

11 And when the people sawe what Paul had doone, they lyft vp theyr voyces, saying in the speache of Lycaodia, The goddes are come downe to vs in the lykenesse of men.

12 And they called Barnabas Iupiter, and Paul Mercurius, because he was the cheefe speaker.

13 Then Iupiters Priest, which was before theyr citie, brought Oxen, and garlandes vnto the doore, and would haue doone sacrifice with the people.

14 Which when the Apostles, Barnabas and Paul heard of, they rent theyr clothes, and ranne in among the people crying,

15 And saying, Syrs, Why doo ye these thynges? We also are mortall men lyke vnto you, and preache vnto you the Gospel, that ye should turne from these vanities, vnto the lyuyng God, * which made heauen and earth, and the sea, and all thynges that are therein. Gene.1.1 Psal.81.13

16 The which in times past, * suffered al nations to walke in theyr owne wayes.

17 Neuertheless, he left not him selfe without witnesse, in that he shewed his benefites from heauen, in geuyng vs raine, and fruitful seasons, fyllyng our hartes with foode and gladnesse.

18 And with these sayinges scarse restrayned they the people, that they had not doone sacrifice vnto them.

19 Then thyther came certayne Iewes, from Antioch and Iconium, which when they had perswaded the people, * and had stoned Paul, drue hym out of the citie, supposyng he had been dead. 2.Cor.11.25

20 Howbeit, when the disciples stoode rounde about hym, he rose vp, and came into the citie, and the next day he departed, with Barnabas to Derbe.

21 And when they had preached the Gospel to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioch,

22 And strengthed the disciples soules agayne, and exhorted them to continue in the fayth, and that we must through much tribulation enter into the kyngdome of God.

23 And when they had ordeyned them elders by election in euery Church, and hadde prayed with fastyng, they commended them to the Lorde, on whom they beleeued.

24 And when they had gone throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the woorde (of God) in Perga, they dessended into Attalia,

26 And thence departed by shyp to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfylled.

27 And when they were come, and had geathered the Church together, they rehearsed al that God had doone with them, and howe he had opened the doore of fayth vnto the Gentiles.

28 And there they abode long tyme with the disciples.

The.xv.Chapter.

1. The decree of the Apostles concernyng circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preach in Antioche. 39. Paul and Barnabas fallyng at stryfe, breake companie.

AND certayne men which came downe from Iurie, taught the brethren, (and sayd,) Except ye be circumcised after the maner of Moses, ye can not be saued. Gen.5.3

2 So when there was rysen dissention and disputing not a litle vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shoulde goe vp to Hierusalem vnto the Apostles and Elders, about this question.

3 And after they were brought on theyr way by the Church, they passed through Phenice and Samaria, declaryng the conuersation of the Gentiles: and they brought great ioy vnto al the brethren.

4 And when they were come to Hierusalem, they were receyued of the Church, and of the Apostles, and Elders, and they declared all thynges that GOD had doone with them.

5 Then rose vp certayne of the sect of the Pharisees which dyd beleeue, saying that it was needeful to circumcise them, and to commaunde to keepe the lawe of Moses.

6 And the Apostles and Elders came to-

geather

geather for to consyder of this matter.

7 And when there had ben much disputing, Peter rose vp, and sayde vnto them, *Ye
Gen.10.30. men and brethren, ye knowe howe that a good whyle agoe, God dyd choose among vs, that the Gentiles by my mouth shoulde heare the woorde of the Gospel, and beleeue.

8 And God whiche knoweth the hartes, bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs:

9 *And put no difference betweene vs and
Gen.10.43. them, purifyng their hartes by fayth.

10 Nowe therefore why tempt ye God, to put on the disciples neckes the yoke, whiche neyther our fathers nor we were able to beare?

11 But we beleeue that through the grace of the Lorde Jesus Christe, we shalbe saued, euen as they.

12 Then all the multitude kept scilence, and gaue audience to Barnabas & Paul, whiche tolde what signes and woonders God had shewed among the Gentiles by them.

13 And when they helde their peace, James answeared, saying, Men and brethren, hearken vnto me.

14 Simeon tolde howe God at the beginnyng dyd visite, to receyue of the Gentiles a people in his name.

15 And to this agree the woordes of the prophetes, as it is wrytten,

Amos.9.11. 16 *After this I wyl returne, & wyl build agayne the tabernacle of Dauid, which is fallen downe: and that whiche is fallen in decay of it, wyl I buylde agayne, and I wyl set it vp:

17 That the residue of men myght seeke after the Lorde, & al the Gentiles vpon whom my name is called, sayth the Lord, which doth al these thynges.

18 Knowen vnto God are all his workes from the begynnyng of the worlde.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we wryte vnto them, that they abstayne them selues from fylthynesse of idols, and from fornication, and from strangled, and from blood.

21 For Moses of olde tyme hath in euery citie them that preache hym in the Synagogues, when he is read euery Sabboth day.

22 Then pleased it the Apostles and Elders, with the whole Churche to sende chosen men of their owne companye to Antioche, with Paul and Barnabas: (That is,) Judas whose sirname was Barsabas, and Silas, whiche were cheefe men among the brethren,

23 And wrote letters by them after this maner, The Apostles, and Elders, and brethren, send greeting vnto the brethren, whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For as muche as we haue heard that certayne which departed from vs, haue troubled you with words, & cumbred your mindes, saying, Ye must be circumcised, and keepe the lawe, to whom we gaue no such commaundement:

25 It seemed therefore to vs a good thing, when we were come togeather with one accord to lend chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the name of our Lord Jesus Christ.

27 We haue sent therefore Judas and Silas, which shall also tell you the same thinges by mouth.

28 For it seemed good to the holy ghost, and to vs, to lay vpon you no greater burden then these necessarie thynges,

29 (That is to say,) That ye abstayne from things offered to idols, and from blood, and from strangled, and from fornication: from which yf ye keepe your selues, ye shall doo well. So fare ye well.

30 Nowe therefore, when they were departed, they came to Antioch: and when they had geathered the multitude togeather, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Judas and Silas, being prophets also them selues, exhorted the brethren with many woordes, and strengthed them:

33 And after they hadde tarryed there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstandyng, it pleased Silas to abide there styll.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the woord of the Lord, with other many also.

36 But after a certayne space, Paul said vnto Barnabas, Let vs goe agayne and visite our brethren in euery citie where we haue preached the woord of the Lord, and knowe (and see) howe they doo.

37 And Barnabas gaue counsell to take with them John, whose surname was Marke.

38 But Paul woulde not take him vnto their companie, whiche departed from them from Pamphylia, and went nor with them to the woorke.

39 And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sayled vnto Cypers.

40 And Paul chose Silas, and departed, being committed of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

The xvi Chapter.

1. Paul circumciseth Timothi. 7. The spirite calleth them from one countrey to another.

THen came he to Derbe, and to Lystra: and beholde, a certayne disciple was there, named *Timotheus, a womans sonne whiche was a Jewesse, and beleeued: but his father was a Greeke. Rom.16.21

2 Which was wel reported of the brethren that were at Lystra and Iconium

3 Paul woulde that he shoulde go foorth with hym, and tooke and circumcised hym, because of the Jewes whiche were in those quarters: for they knewe all that his father was a Greeke.

4 And

4 And as they went through the cities, they deliuered them the decrees for to keepe, Gets.25.28 that were * ordeyned of the Apostles and elders which were at Hierusalem.

5 And so were the Churches stablished in the fayth, and encreased in number dayly.

6 Nowe when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preache the woord in Asia,

7 They comming to Mysia, sought to goe into Bithynia: but the spirite suffered them not.

8 And they passing through Mysia, came downe to Troada,

9 And a vision appeared to Paul in the night, There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, gathering by conference, that the Lorde had called vs for to preache the Gospel vnto them.

11 Then we, being carryed from Troada, came with a straighe course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, which is the cheefe citie in the parties of Macedonia, and a free citie: and we were in that citie abyding certayne dayes.

13 And on the day of the Sabbothes we went out of the citie, besides a riuer, where prayer was wont to be made, and we sate downe, and spake vnto the women which resorted thyther.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which woorshipped God, gaue vs audience: Whose hart the Lorde opened, that she attended vnto the thinges which were spoken of Paul.

15 And when she was baptised, and her household, she besought vs, saying, If ye haue iudged me to be faythfull to the Lorde, come into my house, and abide there. And she constrayned vs.

16 And it came to passe, as we went to prayer, a certayne damsel possessed with a spirite of soothsaying, met vs: whiche brought her maisters much vantage with soothsaying.

17 The same folowed Paul and vs, and cryed, saying, These men are the seruauntes of the most hygh God, which shewe vnto vs the way of saluation.

18 And this dyd she many dayes: but Paul not content, turned about, and sayd to the spirite, I commaund thee in the name of Iesu Christe, that thou come out of her. And he came out the same houre.

19 And when her maisters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drue them into the market place, vnto the rulers,

20 And brought them to the officers, saying, These men being Iewes, doo exceedingly trouble our citie,

21 And preache ordinances, which are not lawfull for vs to receyue, neyther to obserue, seeing we are Romanes.

22 And the people ranne agaynst them, and the officers rent their clothes, and commaunded * to beat them with roddes.

23 And when they had layd many stripes vpon them, they cast them into prison, commaunding the iaylour of the prison to keepe them diligently. 1.Cor.11.25

24 Whiche when he had receiued suche commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnyght, Paul and Silas prayed and lauded GOD: and the prisoners heard them.

26 And sodainely there was a great earthquake, so that the fundation of the prison was shaken: and immediatly all the doores opened, and euery mans bandes were loosed.

27 When the keeper of the prison waked out of his sleepe, and sawe the prison doores open, he drue out his swoord, and would haue kylled him selfe, supposing that the prisoners had been fled.

28 But Paul cryed with a loude voyce, saying, Doo thee selfe no harme, for we are al here.

29 Then he called for a lyght, and sprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayd, Syrs, what must I doo to be saued?

31 And they sayd, Beleeue on the Lorde Iesus Christe, and thou shalt be saued, and thy household.

32 And they spake vnto him the woorde of the Lord, and to al that were in his house.

33 And he tooke them the same houre of the nyght, and washed their woundes, and was baptised him selfe, and all they of his household straightway.

34 And when he had brought them into his house, he set meate before them, and ioyed that he with all his householde beleeued on God.

35 And when it was day, the officers sent the sergeantes, saying, Let those men goe.

36 And the keeper of the prison told this saying to Paul, The officers haue sent woord to loose you: Nowe therefore geat you hence, and goe in peace.

37 Then sayde Paul vnto them, They haue beaten vs openly vncondemned, beyng Romanes, and haue cast vs into prison, nowe doo they thrust vs out priuily? Nay verily: but let them come them selues, and fetche vs out.

38 And the sergeantes tolde these woorders vnto the officers: and they feared when they heard that they were Romanes.

39 And they came and besought them, and brought them out, and desyred them to depart out of the citie.

40 And they went out of the prison, and entred into (the house) of * Lydia, and when they had seene the brethren, they comforted them, and departed. Acts.16.

The. xvii Chapter.

Paul commeth to Thessalonica, where the Iewes set the citie in an vprore. 85

AS they made theyr iourney through Amphypolis, and Appolonia, they came to Thessalonica, where was a synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three sabboth dayes disputed with them out of the scriptures:

3 Opening and alleagyng, that Christe must needes haue suffered and risen agayne from the dead: and that this is Christe Iesus which I preache vnto you.

4 And some of them beleeued, and ioyned with Paul and Silas, and of the deuoute Greekes a great multitude, and of the cheefe women not a fewe.

5 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certayne vagabondes, and euyl men, and gathered a companie, and set al the citie on a roare, and made assault vnto the house of Iason, and sought to bryng them out to the people.

6 And when they founde them not, they drue Iason and certayne brethren vnto the heades of the citie, crying, These that haue troubled the worlde, are come hyther also,

7 Whom Iason hath receyued (priuily:) and these all doo contrary to the decrees of Caesar, saying that there is another king (one) Iesus.

8 And they troubled the people, and the officers of the citie, when they hearde these thynges.

9 And when they hadde taken sufficient suretie of Iason, and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea: which when they were come thyther, they entred into the synagogue of the Iewes.

11 These were the noblest of byrth among them of Thessalonica, whiche receyued the worde with al redinesse of minde, and searched the scriptures dayly, whether those thinges were so.

12 Therefore many of them beleeued: also of honest women which were Greekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berea, they came thyther, and mooued the people.

14 And then immediatly the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there styl.

15 And they that guyded Paul, brought hym vnto Athens, and receyued a commaundement vnto Silas and Timotheus, for to come to hym with speede, and went theyr way.

16 Whyle Paul wayted for them at Athens, his spirite was mooued in hym, when he sawe the citie geuen to worshypping of idolles.

17 Therefore disputed he in the synagogue with the Iewes, and with the deuout persons, and in the market dayly with them that came vnto hym by chaunce.

18 Then certayne Philosophers of the Epicures, and of the Stoickes, disputed with hym: and some sayde, What wyl this babler say? Other some, He seemeth to be a setter foorth of newe gods: because he preached vnto them Iesus, and the resurrection.

19 And they tooke hym, and brought him into the streete of Mars, saying, May we knowe what this newe doctrine whereof thou speakest is?

20 For thou bryngest certayne strange thynges to our eares, we woulde knowe therefore what these thynges meane.

21 (For al the Athenians and strangers which were there, hadde leasure to nothyng els, but eyther to tel or to heare some newe thyng.)

22 Then Paul stood in the middes of the streete of Mars, and sayd, Ye men of Athens, I perceyue that in al thinges ye are to superstitious.

23 For as I passed by, and beheelde the maner howe ye worshyp your gods, I founde an aulter wherein was written, Vnto an vnknowen God. Whom ye then ignorantly worshyp, hym shewe I vnto you.

24 * God that made the worlde, and all that are in it, seeyng that he is Lorde of heauen and earth, dwelleth not in temples made with handes: Act.7.48

25 * Neythrr is worshypped with mens handes, as though he needed of any thyng, seeyng he hym selfe geueth lyfe and breath to all euery where: Psal.50.8

26 And hath made of one blood, all nations of men, for to dwel on al the face of the earth, and hath determined the tymes before appoynted, and also the bondes of their habitation:

27 That they should seeke the Lorde, yf perhappes they might haue felt and founde hym: though he be not farre from euery one of vs.

28 For in hym we lyue, and moue, and haue our beyng, as certayne of your owne Poets haue sayde: For we are also his ofspryng.

29 * For as much then as we are the ofspryng of God, we ought not to thynke that the Godhead is lyke vnto golde, syluer, or stone, grauen by art and mans deuice. Esai.40.18

30 And the time of this ignorance God wynked at, but nowe byddeth all men euery where to repent:

31 Because he hath appoynted a day in the which he wyl iudge the worlde in ryghteousnesse, by that man whom he hath appoynted, and hath offered fayth to al men, in that he hath rayled hym from the dead.

32 And when they heard of the resurrection from the dead, some mocked: and other sayde, We wyl heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howebeit, certayne men claue vnto hym, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The.xviii.Chapter.

3. Paul preacheth at Corinth. 24. Of Apollos, 26. Aquila and Priscilla.

AFter these thynges, Paul departed from Athens, and came to Corinth,

2 And founde a certayne Iewe, named * Aquila, borne in Ponus, lately come Rom.16.5

come from Italie with his wyfe Priscilla(because that Claudius had commaunded all the Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft,he abode with them, and wrought (for by theyr occupation they were Tent makers,)

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes, and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paul was constrayned by the spirite to testifie to the Iewes that Iesus was Christe.

Mat.10.14 6 And when they sayd contrarie,and blasphemed, *he shooke his rayment, and sayd vnto them, Your blood be vppon your owne heades: from hencefoorth wyl I goe blamelesse vnto the Gentiles.

7 And he departed thence,and entred into a certayne mans house,named Justus,a woorshipper of God, whose house ioyned hard to the Synagogue.

1.Cor.1.14 8 *And one Crispus, the cheefe ruler of the Synagogue, beleeued on the Lord with al his houshold,and many of the Corinthians hearyng,beleeued,and were baptised.

9 Then spake the Lorde to Paul in the night by a vision: Be not afrayde,but speake, and holde not thy peace.

10 For I am with thee,and no man shall invade thee,to hurt thee: For I haue muche people in this citie.

11 And he continued there a yeere and sixe monethes, teachyng the woorde of God among them.

12 And when Gallio was the Deputie of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and brought hym to the iudgement seate.

13 Saying,This fellowe counselleth men to woorshyp God contrarie to the lawe.

14 And when Paul nowe was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong,or an euil deede, O ye Iewes, reason woulde that I shoulde beare with you:

15 But if it be a question of woordes and names,and of your lawe, looke ye to it your selues: for I wyll be no iudge of suche matters.

16 And he draue them from the iudgement seate.

17 Then all the Greekes tooke Sosthenes the cheefe ruler of the Synagogue, and smote hym before the iudgement seate: and Gallio cared for none of these thynges.

18 And Paul after this tarryed (there) yet a good whyle,and then tooke his leaue of the brethren, and sayled thence into Syria, (Aquila and Priscilla accompanyng hym.)And he shore his head in Cenchrea: for he hadde a vowe.

19 And he came to Ephesus,and left them there: but he himselfe entred into the Synagogue, and reasoned with the Iewes.

20 When they desyred hym to tarrie longer time with them, he consented not:

21 But bade them farewel,saying,I must needes at this feast that commeth, be in Hierusalem,but I wyl returne agayne vnto you, *yf God wyl: And he sayled from Ephesus. 1.Co.4.19

22 And when he came vnto Cesarea, and assended vp, and saluted the Churche,he went to Antioche.

23 And when he had tarryed there a while, he departed, and went ouer al the countrey of Galatia and Phrygia by order, strengthnyng al the disciples.

24 *And a certayne Iewe, named Apollos, borne at Alexandria,came to Ephesus, an eloquent man, and mightie in the scriptures. 1.Cor.1.12

25 The same was instourmed in the way of the Lorde,and beyng feruent in the spirite, he spake and taught diligently the thynges of the Lorde, knowyng onely the baptisme of John.

26 And the same began to speake boldely in the Synagogue: Whom when Aquila and Priscilla had heard, they tooke hym vnto them,and expounded him the way of GOD perfectly.

27 And when he was disposed to goe into Achaia,the brethren wrote, exhortyng the disciples to receyue him: Which when he was come, helped them muche which had beleeued through grace.

28 For he ouercame the Iewes mightily, and that openly, shewyng by the scriptures that Iesus was that Christe.

The.xix Chapter.

3. Of baptisme. 6. Of the holy ghost geuen by Paules handes.

AND it came to passe, that whyle Apollos was at Corinth,Paul passed thorow the vpper coastes,and came to Ephesus, and founde certayne disciples,

2 And sayd vnto them, Haue ye receyued the holy ghost since ye beleeued? And they sayd vnto hym, We haue not heard whether there be any holy ghost or no

3 And he sayd vnto them,Vnto what then were ye baptised? And they sayd,Vnto Johns baptisme.

4 Then sayd Paul, John verily baptised with the baptisme of repentaunce, saying vnto the people,that they shoulde beleeue on him which should come after him,that is,on Christ Iesus.

5 When they heard this,they were baptised in the name of the Lord Iesus.

6 And when Paul had layde his handes vpon them, the holy ghost came on them, and they spake with tongues,and prophesied.

7 And al the men were about twelue.

8 And he went into the Synagogue, and spake boldly for the space of three monethes, disputyng and perswadyng those thinges that (apparteyne) to the kyngdome of God.

9 But when diuers wared hard harted,and beleeued not, but spake euyl of the way(of the Lorde,)and that before the multitude, he departed from them,and separated the disciples: and he disputed dayly in the scoole of one called Tyrannus.

10 And this continued by the space of two yeeres, so that all they which dwelt in Asia, heard the woorde of the Lorde Iesus, both Iewes and Greekes.

11 And God wrought special myracles by the handes of Paul:

12 So that from his body were brought vnto

vnto the ficke, napkins, and partlets, and the diseases departed from them, and the euyl spirites went out of them.

13 Then certayne of the vagabonde Iewes, exorcistes, tooke vppon them to call ouer them which had euyl spirites, the name of the Lord Iesus, saying, We adiure you by Iesus whom Paul preacheth.

14 And there was seuen sonnes of one Sceua a Iewe, a cheefe of the Priestes whiche dyd so.

15 And the euyll spirite aunswered, and sayde, Iesus I knowe, and Paul I knowe, but who are ye?

16 And the man in whom the euyll spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

17 And this was knowen to all the Iewes and Greekes also whiche dwelt at Ephesus, and feare came on them all, and the name of the Lorde Iesus was magnified.

18 And many that beleeued, came, and confessed, and shewed their workes.

19 Many also of them which vsed curious crafte, brought their bookes, and burned them before al men: and they counted the price of them, and founde it fyftie thousande peeces of siluer.

20 So myghtily grewe the worde of God, and preuayled.

21 After these thinges were ended, Paul purposed in the spirite, when he had passed ouer Macedonia and Achaia, to goe to Hierusalem, saying, After I haue been there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he him selfe remayned in Asia for a season.

23 And the same tyme there arose no lytle a doo about that way.

24 For a certayne man, named Demetrius, a siluer smith, whiche made siluer shrines for Diana, ministred no smal gayne vnto the craftes men:

25 Whom he called together, with the workemen of lyke occupation, and sayde, Syrs, ye knowe that by this craft we haue aduantage.

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away muche people, saying that they be no gods whiche are made with handes.

27 So that not onely this our craft commeth into perill to be set at nought: but also that the temple of the great goddesse Diana should be dispised, and her magnificence should be destroyed, whom all Asia and the worlde worshyppeth.

28 And when they hearde these sayinges, they were ful of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And al the citie was ona roze, and they rushed into the common hall, with one assent, and caught Gaius and Aristarcus, men of Macedonia, Paules companions.

30 When Paul would haue entred in vnto the people, the disciples suffered him not.

31 But certayne of the cheefe of Asia, whiche were his freendes, sent vnto him, desyring hym that he woulde not preasse into the common hal.

32 Some therefore cryed one thing, and some another: and the assemblie was al out of quiet, and the more part knewe not wherefore they were come together.

33 And (certayne) of the people drue Alexander out of the multitude, the Iewes thrusting him forwardes. And Alexander beckened with the hande, and woulde haue geuen the people an answeare.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of al men, crying, Great is Diana of the Ephesians.

35 And when the towne clarke had pacified the people, he sayde, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is * the temple keeper of the great goddesse Diana, and of the (image) whiche came downe from Iupiter?

* some reade, a worshipper.

36 Seeyng then that these thinges can not be spoken agaynst, ye ought to be quiet, and to doo nothyng rashly.

37 For ye haue brought hyther these men, whiche are neyther robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherfore yf Demetrius, and the craftes men which are with him, haue a matter agaynst any man, the lawe is open, and there are deputies, let them accuse one another.

39 But yf ye enquire any thyng concernyng other matters, it shalbe determined in a lawful assemblie.

40 For we are in ieopardie to be accused of this dayes vproze, forasmuche as there is no cause whereby we may geue a reckonyng of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

The. xx. Chapter.

1. Paul goeth into Macedonia and Gretia.
7 he celebrateth the Lordes supper, and preacheth.

AND after the vproare was ceassed, Paul called the disciples, and tooke his leaue of them, and departed, for to goe into Macedonia:

2 And when he had gone ouer those parts, and had geuen them a long exhortation, he came into Greece,

3 And there abode three monethes: and when the Iewes layde wayte for hym, as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea: and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus.

5 These goyng before, taried vs at Troas:

6 And we sayled away from Philippos, after the dayes of swete bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And vppon one of the Sabboth dayes, when the disciples came together for to * breake bread, Paul reasoned with them, Actes. 2. 46.

rely to depart on the morowe, and continued the talke vnto midnight.

8 And there were many lightes in an vpper chamber where they were gathered togeather.

9 And there sate in a windowe a certayne young man named Eutichus, being fallen into a deepe sleepe, and as Paul was long reasonyng, he was the more ouercome with sleepe, and fell downe from the thirde loft, and was taken vp dead.

10 But when Paul went downe, he fel on hym, and imbraced him, and sayde, Make nothing a doo: for his lyfe is in hym.

11 When he therfore was come vp againe, and had broken bread, and eaten, and talked a long whyle, euen tyll the morning, so he departed.

12 And they brought the young man aliue, and were not a litle comforted.

13 And we went afore to shyp, and sayled vnto Asson, there to receyue Paul: for so had he appoynted, myndyng hym selfe to goe a foote.

14 And when he was come to vs to Asson, we tooke hym in, and came to Mitylene.

15 And we sayled thence, and came the next day ouer agaynst Chios, and the next day we arriued at Samos, and taryed at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to sayle ouer by Ephesus, because he woulde not spende the time in Asia: for he hasted, yf it were possible for hym, to be at Hierusalem the day of Pentecost.

17 And from Miletum he sent to Ephesus, and called the elders of the Churche.

18 Whiche when they were come to hym, he sayde vnto them, Ye knowe from the fyrst day that I came into Asia, after what maner I haue ben with you at al seasons,

19 Seruing the Lord with al humblenesse of mynde, and with many teares, and temptacions, which came vnto me by the layinges of wayte of the Iewes:

20 And howe I kept backe nothyng that was profitable vnto you, but haue shewed you, and haue taught you openly and throweout euery house:

21 Witnessing both to the Iewes and also to the Greekes, the repentance that is toward God, and the fayth whiche is towarde our Lorde Iesus Christe.

22 And nowe beholde, I goe bounde a in the spirite vnto Hierusalem, not knowyng the thynges that shal come vnto me:

a. That is to say, I goe by the impulsion & commaundement of the holy ghost, who draweth me as with a bande.

23 But that the holy ghost witnesseth in euery citie, saying that bondes and troubles abide me.

24 But none of these thinges moue me, neyther count I my lyfe deare vnto mee selfe, so that I might fulfyl my course with ioy, and the ministerie whiche I haue receyued of the Lorde Iesu, to testifye the Gospel of the grace of God.

25 And nowe beholde, I am sure that hencefoorth ye all, among whom I haue gone preaching the kyngdome of God, shall see my face no more.

26 Wherefore, I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothyng backe, but haue shewed you al the counsel of God.

28 Take heede therefore vnto your selues, and to all the flocke, ouer the whiche the holy ghost hath made you ouerseers, to rule the Churche of God, whiche he hath purchased with his owne blood.

29 For I knowe this, that after my departing, shall greeuous woolfes enter in among you, not sparing the flocke.

30 Also of your owne selues shall men aryse, speaking peruerse thinges, to b drawe away disciples after them.

b. Through their ambition, which is mother of all sectes and herisies.

31 Therefore watche, and remember that by the space of three yeeres I ceassed not to warne euery one nyght and day with teares.

32 And nowe brethren, I commende you to God, and to the worde of his grace, whiche is able to buylde further, and to geue you an inheritance among all them whiche are sanctified.

33 I haue desyred no mans siluer, or gold, or vesture.

34 Yea, ye your selues knowe, that these handes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all thynges, howe that so labouring ye ought to helpe the weake, and to remember the woordes of the Lorde Iesu (howe that he sayde) * It is more blessed to geue, then to receyue.

* 1. Cor. 4. b.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 And they al wept sore, & fel on Paules necke, and kyssed hym,

38 Sorowing most of all for the woordes whiche he spake, that they shoulde see his face no more: And they accompanied hym vnto the shyp.

The. xxi. Chapter.

1. Paules iourney by shyp, 8. Of Philip the Euangelist, 10. and Agabus the prophet.

AND when it came to passe that we had lanched foorth, and were departed from the, we came with a straight course vnto Choos, and the day folowyng vnto the Rhodes, and from thence vnto Patara.

2 And when we had founde a ship sayling vnto Phenice, we went aboord, and set forth.

3 Nowe when Cyprus began to appeare (vnto vs,) we left it on the leaft hande, and sayled into Syria, and came vnto Tyre: for there the shyp vnladed the burden.

4 And when we had founde disciples, we taryed there seuen dayes: who sayde to Paul through the spirite, that he shoulde not goe vp to Hierusalem.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wyues and children, tyl we were come out of the citie: and we kneeled downe on the shore, and prayed.

6 And when we had taken our leaue one of another, we tooke shyp, and they returned home agayne.

7 When we had ful ended the course from Tyre, we went downe to Ptolomaida, and salu-

ed

saluted the brethren, and abode with them one day.

8 And the next day, we that were of Paules company, departed, and came vnto Cesarea, and we entred into the house of Philip the Euangelist (*which was one of the seuen) and abode with him.

Acts.6.5.

9 And the same man had foure daughters, virgins, which did prophesie.

10 And as we taryed there a good many of dayes, there came a certayne prophet from Iurie, named Agabus.

11 And when he was come vnto vs, he tooke Paules gyrdle, and bounde his owne handes and feete, and sayde, Thus sayth the holy ghost, So shal the Iewes at Hierusalem bynd the man that oweth this gyrdle, and shal deliuer hym into the handes of the Gentiles.

12 And when we heard these thynges, both we and other which were of the same place, besought him, that he would not goe vp to Hierusalem.

13 Then Paul answeared, What doo ye weeping and vexed mine harte? for I am ready not to be bounde onely, but also to dye at Hierusalem, for the name of the Lorde Iesus.

14 And when we could not turne his mind, we ceassed, sayeing, The wyl of the Lord be fulfylled.

15 And after those dayes we tooke vp our burdens, and went vp to Hierusalem.

16 There went with vs also (certayne) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Hierusalem, the brethren receyued vs gladly.

18 And on the morowe Paul went in with vs vnto James, and al the elders came together.

19 And when he had saluted them, he told by order al thynges that God had wrought among the Gentiles by his ministery.

20 And when they heard (it) they glorified the Lorde, and sayde vnto them, Thou seest brother, how many thousand Iewes there are whiche beleeue, and they are al earnest followers of the lawe.

21 And they are enformed of thee, that thou teachest all the Iewes, whiche are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their chyldren, neither to walke (after) the customes.

22 What is it therefore, the multitude must nedes come together: for they shal heare that thou art come.

23 Do therefore this that we say to thee: We haue foure men whiche haue a vowe on them,

24 Them take, and purifie thee selfe with them, and doo cost on them, that they may shaue their heades: * and al shal knowe that those thynges which they haue heard concerning thee, are nothyng, but that thou thee selfe also walkest and kepest the lawe.

Num.6.18.

25 As touching the Gentiles which beleeue, *we haue written and concluded, that they obserue no suche thyng, saue onely that they keepe them selues from thynges offered to

Acts.15.20

idols, and from blood, and from strangled, and from fornication.

26 Then Paul tooke the men, and the next day purifying him selfe with them, entred into the temple, * declaring the accomplishment of the dayes of the purification, vntyl that an offeryng shoulde be offered for euery one of them.

Num.6.13.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia, when they sawe hym in the temple, mooued all the people, and layde handes on hym,

28 Crying, Men of Israel, helpe: this is the man that teacheth al men euery where against the people, and the law, and this place: he hath also brought Greekes into the temple, and hath polluted this holy place.

29 (For they had seene before with hym in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And al the citie was mooued, and the people swarmed together: and they tooke Paul, and drewe hym out of the temple: and foorthwith the doores were shut.

31 And as they went about to kyl hym, tidinges came vnto the high captayne of the souldiers, that al Hierusalem was in an vproare.

32 Which (immediatly) tooke souldiers, and vnder captaynes, and ranne downe vnto them, and when they sawe the cheefe captaine and the souldiers, they left smytyng of Paul.

33 Then the cheefe captaine came neare, and tooke hym, and commaunded hym to be bounde with two chaynes, and demaunded who he was, and what he had doone.

34 And some cryed one thyng, some another, among the people: and when he could not knowe the certayntie for the rage, he commaunded hym to be caryed into the castle.

35 And when he came vpon the stayres, it was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And when Paul beganne to be caryed into the castle, he said vnto the high captaine, May I speake vnto thee: Who sayde, Canst thou speake Greeke?

38 Art thou not that Egyptian which before these dayes madest an vproar, and leddest out into the wylderneſſe foure thousande men that were murderers?

Acts.5.36.

39 But Paul sayde, I am a man which am a Iew of * Tarsus, a citie in Cilicia, a citizen of no vyle citie: & I beseech thee suffer me to speake vnto the people.

Acts.22.3.

40 And when he had geuen hym licence, Paul stoode on the stayres, and beckened with the hande vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tongue, saying.

The xxii. Chapter.

3. Paul rendreth an account of his lyfe and doctrine. 25. He escapeth the whip, by reason he was a citizen of Rome.

MEn, brethren, and fathers, heare ye myne answeare, whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tongue to them, they kept the more silence: and he sayth,)

3 I am verely a man whiche am a Iewe, borne in Tarsus (a citie) in Cilicia, and yet brought vp in this citie at the feete of Gamaliel, and taught accordyng to the perfect maner of the lawe of the fathers, and was zelous towardes God, as ye al are this same day.

4 And * I persecuted this way vnto the death, bynding and deliueryng into prisons both men and women,

Actes.9.8.

5 As also the cheefe priestes dooth beare me witnesse, and al the estate of the elders: of whom also I receyued letters vnto the brethren, and went to Damascus, to bryng them which were there bound vnto Hierusalem, for to be punished.

6 And it came to passe, that as I made my iourney, & was come nygh vnto Damascus about noone, sodenly there shone from heauen a greate light round about me:

7 And I fel to the earth, and heard a voyce saying vnto me, Saul, Saul, why persecutest thou me?

8 And I answeared, Who art thou Lord? And he sayd vnto me, I am Iesus of Nazareth, whom thou persecutest.

9 And they that were with me, sawe verely the light, and were afrayd: but they hearde not the voyce of hym that spake to me.

10 And I sayde, What shal I doo Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shalbe tolde thee of al thynges whiche are appoynted for thee to doo.

11 And when I sawe nothing for the brightnesse of the lyght, being led by the hande of them that were with me, I came into Damascus.

12 And one Ananias, a deuout man as pertayning to the lawe, hauing a good report of al the Iewes which there dwelt,

13 Came vnto me, and stoode, and sayde vnto me, Brother Saul, receyue thy syght. And the same houre I looked vp vpon hym.

14 And he sayde, the God of our fathers hath ordeyned thee before, that thou shouldest knowe his wil, and see that iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, (of those thynges) whiche thou hast seene and hearde:

16 And now, why tarryest thou? Aryse, and be baptised, and washe away thy sinnes, in callyng on the name of the Lorde.

17 And it came to passe, that when I was come agayne to Hierusalem, and prayed in the temple, I was in a traunce,

18 And sawe hym sayeing vnto me, Make hast, and get thee quickely out of Hierusalem: for they wyl not receyue thy witnesse concernyng me.

19 And I sayd, Lord, they knowe that * I prisoned, and beat in every synagogue them that beleeued on thee.

Actes.8.3.

20 And when the blood of thy witnesse Steuen was shed, * I also was standyng by, and consenting vnto his death, and kept the rayment of them that slue hym.

Act.7.58.

21 And he sayd vnto me, Depart: for I wyl sende thee farre hence vnto the Gentiles.

22 And they gaue hym audience vnto this woorde, and then lyft vp their voyces, and sayde, Away with suche (a felowe) from the earth: for it is no reason that he should lyue.

23 And as they cried, and cast of their clothes, and threwe dust into the ayre,

24 The cheefe captaine commaunded him to be brought into the castle, and badethat he shoulde be scourged, and examined: that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongues, Paul sayde vnto the Centurion that stoode by, Is it lawful for you to scourge a man that is a Romane, and vncondemned?

26 When the Centurion heard that, he went & told the cheefe captayne, saying, Take heede what thou doest, for this man is a Romane.

27 Then the cheefe captayne came, and sayde vnto him, Tel me, art thou a Romane? He sayd, Yea.

28 And the cheefe captayne aunsweared, With a great summe obteyned I this freedome. And Paul sayd, I was free borne.

29 Then strayghtway departed from him they which shoulde haue examined him: and the cheefe captayne also was afrayde after he knewe that he was a Romane, and becaule he had bounde hym.

30 On the morow, becaule he would haue knowen the certaynty wherefore he was accused of the Iewes, he loosed hym from his bandes, and commaunded the hygh priests and all the counsayle to come togeather, and brought Paul foorth, and set hym before them.

The.xxiii.Chapter.

1. Paul commeth before the counsel. 2. Ananias causeth hym to be stricken.

AND Paul earnestly beholding the counsayle, sayde, Men and brethren, I haue lyued and in all good conscience before God vntyl this day.

2 And the hygh priest Ananias commaunded them that stoode by, to smyte hym on the mouth.

3 Then sayd Paul vnto hym, God shall smyte thee thou paynted wal: for sittest thou and iudgest me after the lawe, and commaundest me to be smitten contrary to the lawe?

4 And they that stoode by, sayde, Reuilest thou Gods hygh priest?

5 Then sayd Paul, I wist not brethren, that he was the hygh priest: For it is wrytten, * Thou shalt not curse the ruler of thy people.

Exod.22.28

6 But when Paul perceyued that the one part were Saducees, and the other Phariles, he cryed out in the counsayle, * Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead I am iudged.

Philip.3.5.

7 And when he had so sayde, there arose a debate betweene the Pharisees and the Saducees: and the multitude was diuided.

8 * For the Saducees say that there is no resurrecti-

Math.22.23

resurrection, neyther angel, nor spirite: but the Pharisees confesse both.

9 And there arose a great crye: and when the scribes which were of the Pharisees part arose, they stroue, saying, We finde no euyll in this man: but yf a spirite or an angel hath spoken to hym, let vs not striue agaynst God.

10 And when there arose a great debate, the cheefe captayne fearyng lest Paul shoulde haue been pluckt a sunder of them, commaunded the souldiers to go downe, and to take him from among them, and to bryng hym into the castle.

11 And the nyght folowyng, the Lorde stoode by hym, and sayde, Be of good cheare Paul: for as thou hast testified of me in Hierusalem, so must thou beare wytnesse also at Rome.

12 And when it was day, certayne of the Jewes geathered them selues togeather, and made a a vowe, saying that they would neither eate nor drynke tyl they had kylled Paul.

a The word properly signifieth curssing, as when a man either sweareth, vseth, or wisheth him self to dye, or to be geuen to the deuil, except he bring his purpose to pas.

13 And they were more then fourtie (men,) whiche had made this conspiracie.

14 And they came to the cheefe Priestes and Elders, and sayd, We haue bound our selues with a vowe, that we wyl eate nothyng vntyl we haue slayne Paul.

15 Nowe therefore geue ye knowledge to the cheefe captayne, and to the counsayle, that he bryng him foorth vnto you to morowe, as though ye woulde knowe somethyng more perfectly of hym: and we, or euer he come neare, are redy to kyl him.

16 And when Pauls sisters sonne hearde of their laying a wayte, he went & entred into the castle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto hym, and sayde, Bring this young man vnto the high captaine: for he hath a certayne thyng to shewe him.

18 And he tooke him, and brought him to the high captaine, and sayd, Paul the prisoner called me vnto hym, and prayed me to bryng this young man vnto thee, whiche hath a certaine matter to shewe thee.

19 Then the high captaine tooke hym by the hand, and went with him out of the way, and asked him, What is it that thou hast to tel me?

20 And he sayde, The Jewes are determined to desire thee, that thou wouldest bring foorth Paul to morowe into the counsayle, as though they would enquire somewhat of him more perfectly.

21 But folowe not thou their mindes: for there lye in wayte for hym of them moe then fourtie men, whiche haue bounde them selues with a vowe, that they wyll neyther eate nor drynke, tyl they haue kylled hym: and nowe are they redy, and looke for a promise from thee.

22 The cheefe captaine then let the young man depart, and charged him, See thou tell it out to no man, that thou hast shewed these thinges to me.

23 And he called vnto him two vnder captaynes, saying, Make redy two hundred souldiers to goe to Cesarea, and horsemen three score and ten, and spearemen two hundred, at the thirde houre of the night.

24 And delyuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this maner,

26 Claudius Lysias, vnto the most mighty ruler Felix, sendeth greetinges.

27 This man was taken of the Jewes, and shoulde haue ben kylled of them: Then came I with an armie, and rescued hym, and perceiued that he was a Romane:

28 And when I woulde haue knowen the cause wherefore they accused him, I brought him foorth into their counsayle.

29 Whom I perceyued to be accused of questions of their lawe: but hauing nothing layde to his charge woorthy of death, or of bondes.

30 And when it was shewed me howe that the Jewes layde wayte for the man, I sent him straightway to thee, and gaue commaundement to his accusers, that the thinges which they haue against him, they shoulde tell before thee. Farewell.

31 Then the souldiers, as it was commaunded them, tooke Paul, and brought him by nyght to Antipatridis.

32 On the morowe, they left the horsemen to goe with hym, and returned vnto the castle.

33 Which when they came to Cesarea, and delyuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputie had read (the letter,) he asked of what Prouince he was. And when he vnderstoode that he was of Cilicia:

35 I wyl heare thee, sayd he, when thyne accusers are come also. And he commaunded him to be kept in Herodes iudgement hal.

The. xxiiii. Chapter.

Paul beyng accused, answereth for his lyfe and doctrine.

AND after fyue dayes, Ananias the high Priest descended, with the elders, & with a certayne oratour, named Tartullus, whiche appeared before the deputie agaynst Paul.

2 And when Paul was called foorth, Tartullus began to accuse him, saying, Seeing that we haue obteyned great quietnesse by the meanes of thee, and that many good thinges are doone vnto this nation through thy prouidence,

3 That allowe we euer, and in al places, most noble Felix, with al thankes.

4 Notwithstanding that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe woordes.

5 For we haue found this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole worlde, and a maintayner of the sect of the Nazarites.

6 Whiche also hath gone about to pollute the temple, whom we tooke, and woulde haue iudged accordyng to our lawe.

7 But the high captayne Lysias came vpon vs, and with great violence tooke hym away out of our handes,

8 Commaunding his accusers to come vnto thee, of whom thou mayest, yf thou wylt enquire, knowe the certaintie of al these thinges whereof we accuse him.

9 And the Iewes likewyse affyrmed, saying that these thinges were so.

10 Then Paul, after that the deputie hym selfe had beckened vnto hym that he shoulde speake, answeared, With a more quiet mynde doo I answeare for me selfe, for as muche as I vnderstande that thou hast been of many yeeres a iudge vnto this nation:

11 Because that thou mayst knowe, that there are yet but twelue dayes, since I went vp to Hierusalem for to worshyp.

12 And they neyther found me in the temple disputing with any man, eyther raysing vp the people, neyther in the synagogues, nor in the citie:

13 Neyther can they proove the thynges whereof they accuse me.

14 But this I confesse vnto thee, that after the way whiche they cal heresie, so worshyp I the God of my fathers, beleeuyng all thynges whiche are wrytten in the lawe and the prophetes.

15 And haue hope towardes God, that the resurrection of the dead, whiche they them selues looke for also, shalbe both of the iust and vniust.

16 And herein studie I, to haue alway a cleare conscience towarde God, and towarde men.

17 Nowe after many yeeres, I came and brought almes to my nation, and offerynges:

18 * In the which they found me purified in the temple, neyther with multitude, nor yet with vnquietnesse. Actes.21.27.

19 Howbeit, there were certayne Iewes out of Asia,

20 Which ought to be here present before thee, and accuse me, if they had ought agaynst me.

21 Or els let these same here say, yf they haue founde any euyll dooyng in me whyle I stand here in the counsayle,

22 Except it be for this one voyce, that I cryed standyng among them, * That of the resurrection from the dead, am I iudged of you this day. Actes.23.7.

23 And when Felix hearde these thinges, he deferred them: for he knewe very well of that way, and sayd, When Lysias the captaine is come downe, I wyll knowe the vttermost of your matter.

24 And he commaunded an vnder captayne to keepe Paul, and to let hym haue rest, and that he shoulde forbyd none of his acquaintance to minister vnto hym, or to come vnto hym.

25 And after certayne dayes, when Felix came with his wyfe Drusilla, whiche was a Iewesse, he called for Paul, and heard hym of the fayth whiche is toward Christe.

26 And as he reasoned of ryghteousnesse, temperance, and iudgement to come, Felix trembled, and answeared, Go thy way for this tyme, when I haue a conuenient season, I wyl sende for thee.

27 He hoped also that money shoulde haue been geuen him of Paul, that he myght loose hym: wherefore he sent for hym the oftener, and communed with hym.

28 But after two yeeres, Portius Festus came into Felix roome: and Felix wyllyng to shewe the Iewes a pleasure, left Paul bounde.

The xxv. Chapter

1. The Iewes accuse Paul before Festus. 8. He answeareth for him selfe.

THen when Festus was come into the prouince, after three dayes he assended from Cesarea to Hierusalem.

2 Then enfourmed him the high preest, and the cheefe of the Iewes, against Paul, and they besought hym,

3 And desyred fauour agaynst hym, that he woulde sende for hym to Hierusalem, layng wayte in the way to kyl him.

4 But Festus answeared, that Paul should be kept at Cesarea, & that he him selfe shoulde depart shortly thyther.

5 Let them therfore, said he, which among you are able, come downe with vs, and accuse hym, yf there be any fault in this man.

6 And when he had tarryed among them more then ten dayes, he went downe vnto Cesarea, and the next day sate downe in the iudgement seate, and commaunded Paul to be brought.

7 Who beyng come, the Iewes whiche were come from Hierusalem, stood about (him,) and layde many and greeuous complaynts agaynst Paul, which they could not proue,

8 Whyle he answeared (for him selfe) that neyther agaynst the lawe of the Iewes, neyther agaynst the temple, nor yet agaynst Caesar, haue I offended any thyng at al.

9 But Festus wyllyng to doo the Iewes a pleasure, answeared Paul, and sayde, Wylt thou goe vp to Hierusalem, and there be iudged of these thinges before me?

10 Then sayde Paul, I stande at Caesars iudgement seate, where I ought to be iudged, to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I do any wrong, or haue committed any thyng worthy of death, I refuse not to dye: but yf there be none (of these thinges) whereof they accuse me, no man may delyuer me vnto them. I appeale vnto Caesar.

12 Then spake Festus with the counsaile, and answeared, Hast thou appealed vnto Caesar? vnto Caesar shalt thou goe.

13 And after certayne dayes, kyng Agrippa, and Bernice, came vnto Ceasarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Paules cause vnto the kyng, sayeing, There is a certayne man leaft in bondes of Felix,

15 About whom, when I came to Hierusalem, the high preestes and the elders of the Iewes enfourmed me, and desyred to haue iudgement agaynst hym.

16 To whom I answeared, It is not the maner of the Romans, for fauour to delyuer any man that he shoulde perysshe, before that he whiche is accused, haue the accusers face to face, and haue lycence to answeare for

for hym selfe, concernyng the cryme layde agaynst hym.

17 Therefore when they were come thyther, without any delay, on the morowe I sat on the iudgement seate, and commaunded the man to be brought foorth.

18 Agaynst whom, when the accusers stood vp, they brought none accusation of suche thynges as I supposed:

19 But had certaine questions agaynst him of their owne superstition, and of one Jesus, which was dead, whom Paul affirmed to be alyue.

20 And because I doubted of such maner of questions, I asked hym whether he woulde goe to Hierusalem, and there to be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded hym to be kept, tyl I myght sende hym vnto Caesar.

22 Then Agrippa sayde vnto Festus, I would also heare the man mee selfe. To morowe sayd he, thou shalt heare hym.

23 And on the morowe when Agrippa was come, and Bernice, with great pompe, & was entred into the counsayle house, with the cheefe captaynes, and cheefe men of the citie, at Festus commaundement was Paul brought foorth.

24 And Festus sayd, King Agrippa, and al men which are here present with vs, ye see this man, about whom al the multitude of the Jewes haue intreated me, both at Hierusalem, and also here, crying that he ought not to lyue any louger.

25 Yet founde I nothyng woorthy of death that he had committed: Neuertheless, seeing that he hath appealed to Augustus, I haue determined to sende hym,

26 Of whom I haue no certayne thyng to wryte vnto my Lorde: Wherefore I haue brought hym foorth before you, and specially before thee, O king Agrippa, that after examination had, I myght haue somewhat to wryte.

27 For me thynketh it vnreasonable for to sende a prisoner, and not to shewe the causes which are layde agaynst hym.

The .xxvi.

1. King Agrippa heareth Paul. 25. Paules modest answeare agaynst the iniurie of Festus,

THen Agrippa sayde vnto Paul, Thou art permitted to speake for thee selfe. Then Paul stretched foorth his hande, and answeared (for hym selfe.)

2 I thynke mee selfe happy, king Agrippa, because, I shal answeare this day before thee of al the thinges whereof I am accused of the Jewes:

3 Namely, because thou art expert in al customes and questions which are among the Jewes: wherefore I beseeche thee to heare me patiently.

4 My lyfe that I haue led of a chylde, which was at the first among myne owne nation at Hierusalem, knowe al the Jewes,

5 Which knewe me from the beginning, (if they woulde testifie) that after the most straitest sect of our religion, I lyued a Pharise.

6 And nowe I stande, and am iudged for the hope of the promise made of God vnto our fathers:

7 Unto which promise our twelue tribes instantly seruing God day and nyght, hope to come: For whiche hopes sake, kyng Agrippa, I am accused of the Jewes.

8 Why shoulde it be thought a thyng incredible vnto you, that God rayseth the dead?

9 I also verily thought in mee selfe, that I ought to doo many contrary thynges cleane agaynst the name of Jesus of Nazareth:

10 * Whiche thing I also did in Hierusalem, and many of the Saintes dyd I shut vp in prison, hauyng receyued auctoritie of the high priests, and when they were put to death, I gaue the sentence. Actes. 8.3.

11 And I punished them oft in euery synagogue, and compelled them to blaspheme, and was yet more mad vpon them, and persecuted them euen vnto strange cities.

12 * About whiche thynges as I went to Damascus, with auctoritie and commission of the high priestes. Actes.9.2.

13 Euen at myddaye, O kyng, I sawe in the way a light from heauen, aboue the brightnesse of the sunne, shyne rounde about me, and them which iourneyed with me.

14 And when we were all fallen to the earth, I heard a voyce speaking vnto me in the Hebrue tongue, and saying, Saul, Saul, why persecutest thou me? It is hard for thee to kicke agaynst the prickes.

15 And I sayde, Who art thou Lorde? And he sayde, I am Jesus whom thou persecutest.

16 But ryse and stand vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of these thynges whiche thou hast seene, and of those thynges in the which I wyl appeare vnto thee,

17 Delyuering thee from the people, and from the Gentiles, vnto whom nowe I sende thee,

18 To open their eyes, that they may be turned from darknesse to light, and from the power of Satan vnto God, that they may receyue forgeuenesse of sinnes, and inheritance among them whiche are sanctified by fayth that is in me.

19 Wherefore, O kyng Agrippa, I was not disobedient vnto the heauenly vision:

20 But shewed first vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Jurie, and then to the Gentiles, that they shoulde repent and turne to GOD, and doo suche woorkes as become them that repent.

21 For this cause the Jewes caught me in the temple, and went about to kyl me.

22 Seeyng therefore that I haue obteyned helpe of God, I continue vnto this day, witnessyng both to smal and great, saying none other thynges then those which the prophetes and Moses dyd say should come:

23 That Christ shoulde suffer, and that he shoulde be the fyrst that shoulde ryse from the dead, and shoulde shewe lyght vnto the people, and to the Gentiles.

24 And as he thus spake for hym selfe, Fes-

ous sayd with a loud voyce, Paul, thou art beside thee selfe, much learnyng doeth make thee mad.

25 But he sayd, I am not mad, most noble Festus, but speake foorth the woordes of trueth and sobernesse.

26 For the kyng knoweth of these thynges before whom also I speake freely, neyther beleeue I, that any of these thinges are hidden from hym, for this thing was not done in a corner.

27 Kyng Agrippa, beleeuest thou the prophetes? I wote wel that thou beleeuest.

28 Then Agrippa sayde vnto Paul, Somewhat thou perswadest me to be a Christian.

29 And Paul sayd, I would to God that not only thou, but also al that heare me to day, were both somwhat: and also in a great deale suche as I am, except these bondes.

30 And when he had thus spoken, the king rose vp, and the deputie, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene them selues, saying, This man doeth nothyng woorthy of death, or of bondes.

32 Then sayd Agrippa vnto Festus, This man might haue ben let loose, yf he had not appealed vnto Cæsar.

The.xxvii.Chapter.

1. Paul shippeth toward Rome. 3. Iulius the captayne entreateth hym curteously.

AND when it was concluded that we should sayle into Italie, they deliuered both Paul and certaine other prisoners, vnto one named Julius, an vnder captayne of Augustus band.

2 *And we entred into a ship of Adramyttium, and loosed from lande, appoynted to saile by the coastes of Asia, one Aristarcus out of Macedonia, of the countrey of Thessolonica, tarryng styl with vs. 2.Co.11.22

3 And the next day we came to Sidon: And Julius curteously entreated Paul, and gaue hym libertie to goe vnto his frendes, and to refreshe hym selfe.

4 And when we had launched from thence, we sayled harde by Cypers, because the wyndes were contrary.

5 And when we had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) which is in Lysia,

6 And there the vnder captayne founde a shyp of Alexandria sayling into Italie, and he put vs therein.

7 And when we had sayled slowly many dayes, and scarse were come ouer agaynst Gnidum, because the wynde withstood vs, we sayled harde by * Candie, ouer agaynst Salmone, * or, Creta. which was an hygh hyll of Candia.

8 And with muche woorke sayled beyond it, and came vnto a place which is called the Fayre hauens, nygh wherevnto was the citie of Lasea.

9 When much tyme was spent, and when sayling was nowe ieopardous, because also that the fast was nowe alredy past, Paul put them in remembraunce,

10 And sayd vnto them, Syrs, I perceiue that this voyage wil be with hurte, & muche domage, not of the ladyng and shyp onely, but also of our lyues.

11 Neuertheles the vnder captayne beleeued the gouernour and the maister of the shyp, more then those thyngs whiche were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsayle to depart thence, yf by any meanes they myght attayne to Phenice, and there to winter, which is an hauen of Candie, and lyeth towarde the Southwest and Northwest wynde.

13 And when the South wynde blewe softly, they supposyng that they had obteyned their purpose, loosed vnto Asson, and sayled past Candie.

14 But not long after, there arose against them purpose a flawe of wynde out of the Northeast, which is called Euroclydon.

15 And when the shyp was caught, and could not resist the wynde, we let her goe, and were dryuen with the weather.

16 But we were carried into an Ile, which is called Clauda, and had muche worke to come by a boate,

17 Which they tooke vp, and vsed helpe, and made fast the shyp, fearyng lest they should fall into the Syrtes: and so they let downe a * vessel, and were carried. * some reade, the sayles.

18 The next day when we were tossed with an exceedyng tempest, they lyghted the shyp:

19 And the thyrde day we cast out with our owne handes the tacklyng of the shyp. * or, shyp.

20 And when neyther the Sunne nor Starres in many dayes appeared, and no smal tempest lay vpon vs, all hope that we should be saued was then taken away.

21 But after long abstinance, Paul stoode foorth in the myddes of them, and sayde, Syrs, ye should haue harkened vnto me, and not haue loosed from Candie, and to haue gayned vnto vs this harme and losse.

22 And nowe I exhort you to be of good cheare: for there shal be no losse of any mans lyfe among you, but of the shyp.

23 For there stoode by me this nyght the angel of God, whose I am, and whom I serue,

24 Saying, Feare not Paul, thou must be brought before Cæsar, and loe, God hath geuen thee all them that sayle with thee.

25 Wherefore syrs, be of good cheare: for I beleeue God, that it shalbe euen as it was tolde me.

26 Howebeit, we must be cast into a certayne Ilande.

27 But when the fourtienth nyght was come, as we were sayling in Adria about midnight, the shipmen deemed that they drewe neare to some countrey:

28 And sounded, and founde it twentie fadomes: and when they had gone a lytle further, they sounded agayne, and founde it fyfteene fadomes.

29 Then fearyng lest we should haue fallen on some rocke, they cast foure ankers out of the sterne, and wyshed for the day.

30 And as the shypmen were about to flee out of the shyp, when they had let downe the boate into the sea, vnder a colour as though

though they would haue cast ankers out of the forepship,

31 Paul sayd to the vnder captayne, and to the souldiers, Except these abide in the ship, ye can not be saued.

32 Then the souldiers cut of the rope of the boate, and let it fall away.

33 And when the day began to appeare, Paul besought them al to take meate, saying, This is the fourteenth day that ye haue tarried and continued fastyng, receiuing nothyng at all.

34 Wherefore, I pray you to take meate, for this no doubt is for your health, for there shall not an heare fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thankes to God in presence of them all: and when he had broken it, he began to eate.

36 Then were they all of good cheare, and they also tooke meate.

37 And we were altogeather in the shyp, two hundred, threescore, and sixteene soules.

38 And when they had eaten ynough, they lighted the ship, and cast out the wheate into the sea.

39 And when it was day, they knewe not the land: but they spyed a certayne hauen with a banke, into the which they were minded, yf it were possible, to thrust in the shippe.

40 And when they had taken vp the ankers, they committed * (them selues) vnto the sea, and loosed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and drew to land.

* or, the shyp.

41 And when they fell into a place which had the sea on both sides, they thrust in the ship, and the forepart stucke fast and moued not, but the hynder part brake with the violence of the waues.

42 And the souldiers counsayle was to kyll the prisoners, lest any of them, when he had swomme out, should runne away.

43 But the vnder captayne, wylling to saue Paule, kept them from their purpose, and commaunded that they whiche couldе swimme, should cast them selues fyrst into the sea, and scape to land:

44 And the other, some on boordes, and some on broken peeces of the shyp: and so it came to passe, that they escaped all safe to land.

The. xxviii. Chapter.

3. The viper hurteth not Paules hand 23. Paul preacheth Christe at Rome.

AND when they were escaped, then they knewe that the Ile was called Melita.

2 And the barbarous people shewed vs no litle kindnesse, for they kindled a fyre, and receiued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had gathered a bundle of stickes, and layd them on the fyre, there came a Viper out of the heate, and caught him by the hand.

4 And when the straungers sawe the beast hang on his hand, they sayde among them selues, No doubt this man is a murderer, whom though he haue escaped the sea: yet vengeance suffereth not to liue.

5 And he shooke of the Viper into the fyre, and felt no harme.

6 Howbeit, they wayted when he should haue swollen, or fallen downe dead sodaynely: but after they had looked a great whyle, and sawe no harme come to him, they changed their mindes, and sayde that he was a God.

7 In the same quarters were possessions of the cheefe man of the Ile, whose name was Publius, whiche receiued vs, and lodged vs three dayes curteously.

8 And it came to passe that the father of Publius lay sicke of a feuer, and of a bloody flixe, to whom Paul entred in, and prayed, and layde his handes on him, and healed him.

9 So when this was doone, other also whiche had diseases in the Isle, came, and were healed:

10 Which also dyd vs great honour, and when we departed, they laded vs with suche thinges as were necessarie.

11 And after three monethes we departed in a ship of Alexandria, whiche had wyntred in the Isle, whose badge was Castor and Pollux.

12 And when we came to Syracuse, we tarried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the South wind blewe, and we came the next day to Puteolus:

14 Where we found brethren, and were desired to tarry with them seuen dayes: and so we came toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at Appiifozum, and at the three tauerns: When Paul sawe them, he thanked God, and waxed bolde.

16 And when we came to Rome, the vnder captayne deliuered the prisoners to the cheefe captayne of the host: but Paul was suffered to dwell by him selfe with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the cheefe of the Iewes togeather. And when they were come together, he sayd vnto them, Men and brethren, though I haue committed nothyng against the people or lawes of the fathers, yet was I deliuered prisoner from Hierusalem into the handes of the Romanes.

18 Whiche when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar, not that I had ought to accuse my nation of.

20 For this cause then haue I called for you, euen to see (you,) and to speake with you: because that for the hope of Israel I am bound with this chayne.

21 And they sayd vnto him, We neyther receyued letters out of Iurie concernyng thee, neyther any of the brethren that came, shewed or spake any harme of thee.

22 But

22 But we wyll heare of thee what thou thynkest: for as concernyng this secte, we knowe that euery where it is spoken against.

23 And when they had appoynted hym a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswadyng them concernyng Jesus, both out of the lawe of Moses, and out of the prophetes, euen from mornyng to nyght.

24 And some were perswaded in the thinges which were spoken, and some beleeued not.

25 And when they agreed not among themselues, they departed, after that Paul had spoken one woord, (that is to say,) Well spake the holy ghost by Esaias the prophete, vnto our fathers,

Esai. 6. 9. 26 Saying, * Goe vnto this people, and say, With your eares shall ye heare, and shall not vnderstand, and with your eyes shall ye see, and not perceiue.

27 For the hart of this people is waxed grosse, and their eares are dull of hearyng, and their eyes haue they closed, lest they shoulde see with their eyes, and heare with their eares, and vnderstand with their hartes, and should be conuerted, and I should heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent vnto the Gentiles, and they shall heare it.

29 And when he had sayd these woordes, the Iewes departed, and had great reasonyng among them selues.

30 And Paul dwelt two yeeres full in his owne hyred house, and receyued all that came in vnto hym,

31 Preachyng the kyngdome of God, and teachyng those thinges whiche concerne the Lorde Iesus Christe, with all confidence, no man forbiddyng hym.

Here endeth the Actes of the Apostles.

The Epistle of the Apostle Saint Paul *to the Romanes.*

The first Chapter.

1. Paul sheweth to whom and to what purpose he is called. 16. What the Gospell is. 18. The vengeance of God vpon the wicked 20. The vse of the creatures. 24. The ingratitude and punishment of the wicked.

PAUL the seruaunt of Jesus Christe, called to be an Apostle, seuered into the Gospel of God,

2 Whiche he had promised afore by his prophetes in the holy scriptures

3 Of his sonne, whiche was made of the seede of Dauid after the flesshe:

4 And hath been declared to be the sonne of God, with power after the spirit that sanctifyeth, by the resurrection from the dead, of Jesus Christ our Lorde:

5 By whom we haue receyued grace and Apostleship, that obedience myght be geuen vnto the fayth in his name among all nations,

6 Among whom, ye are also the called of Jesus Christe:

7 To all that be in Rome, beloued of God, saintes by callyng: Grace to you, and peace from God our father, and the Lorde Jesus Christe.

8 First verely I thanke my God through Jesus Christe for you all, that your fayth is published throughout all the worlde.

9 For God is my witnesse, whom I serue with my spirite in the Gospel of his sonne, that without ceassing I make mention of you:

10 Praying alwayes in my prayers, that by some meane at the last, one tyme or other, I myght take a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I myght bestowe among you some spirituall gyft, that ye might be stablished.

12 That is, that I might haue consolation togeather with you, each with others faith, yours and myne.

13 I would that ye should know brethren, howe that I haue oftentimes purposed to come vnto you (and haue been let hytherto) that I might haue some fruite also among you, as among other of the Gentiles.

14 I am debter both to the Greekes, and to the barbarous, both to the wyse, and to the vnwyse.

15 So that as much as in me is, I am redy to preache the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christe, because it is the power of God vnto saluation to all that beleeue, to the Iew first, and also to the Greke.

17 For by it is the ryghteousnesse of God opened from fayth to fayth. As it is written, The iust shall liue by fayth.

18 For the wrath of God is reuealed from heauen, agaynst all vngodlynesse and vnrighteousnesse of men, which withhold the trueth in vnryghteousnesse.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, being vnderstanded by his woorkes, through the creation of the worlde, are seene, that is, both his eternal power and Godhead, so that they are without excuse:

21 Because that when they knewe God, (notwithstandyng,) they glorified him not as God, neyther were thankfull, but waxed full of vanities in their imaginations, and their foolishe hart was blinded.

22 When

22 When they counted them selues wise, they became fooles:

23 And turned the glory of the incorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also of byrdes, and fourefooted beastes, and of creeping beastes.

24 Wherefore God gaue them vp to vncleanenesse, through the lustes of their owne hartes, that their owne bodies should be defiled among them selues.

25 Whiche changed his trueth for a lye, and worshipped and serued the creature, more then the creator, whiche is to be praised for euer. Amen.

26 Wherefore God gaue them vp vnto shameful lustes, for euen their women dyd change the naturall vse, into that whiche is agaynst nature.

27 And lykewyse also, the men leaft the naturall vse of the women, and brent in their lustes one with another, and men with men wroughe fylthynesse, and receyued in them selues the rewarde of their errour (as it was according.)

28 And as they regarded not to knowe God: (euen so,) God deliuered them vp vnto a lewd mynd, that they should do those thynges whiche were not comely:

29 Being ful of al vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, ful of enuy, murder, debate, deceyte, euil conditioned, whysperers,

30 Backebiters, haters of God, despiteful, proude, boasters, bringers vp of euyl thynges, disobedient to father & mother:

31 Without vnderstanding, couenant breakers, without naturall affection, truice breakers, vnmerciful.

32 The which knowing the righteousnes of God (howe that they whiche commit such thynges, are worthy of death) not only doo the same, but also haue pleasure in them that do them.

The ii. Chapter.

1. Gods iudgement vpon hypocrites.
13. Al men are sinners.

THerefore art thou inexcusable, O man, whosoeuer * thou be that iudgest: For in that same wherein thou iudgest another, thou condempnest thee selfe. For thou that iudgest, doest euen the self same thynges.

2 But we are sure that the iudgement of God is according to the trueth, agaynst them whiche commit suche thynges.

3 Thynkest thou this, O thou man that iudgest them whiche do suche thynges, and doest the same (thee selfe,) that thou shalt escape the iudgement of God?

4 Eyther despisest thou the ryches of his goodnesse, and patience, and long sufferance, not knowyng that the goodnesse of God leadeth thee to repentance?

5 But thou, after thy stubbernesse & hart that can not repent, heapest vnto thee selfe wrath, agaynst the day of wrath and declaration of the righteous iudgement of God:

6 Which wil rewarde euery man according to his deedes:

7 To them whiche by continuyng in well doyng, seeke for glorye, and honour, and immortalitie, eternal lyfe.

8 But vnto them, that are contentious, & doo not obey the trueth, but obey vnrighteousnesse, (shal come) indignation and wrath.

9 Tribulation and anguish, vppon euery soule of man that doeth euyl, of the Iewe first, and also of the Greeke:

10 But glory, and honour, and peace, to euery man that doeth good, to the Iewe first and also to Greeke.

11 For there is no respecte of persons with God.

12 For whosoeuer hath sinned without law, shal also perish without lew: & as many as haue sinned in the law, shalbe iudged by the lawe.

13 (For in the sight of God, the heaters of the law are not righteous: but the doers of the lawe shalbe iustified.

14 For when the Gentiles whiche haue not the law, do of nature the thinges contayned in the lawe: they hauyng not the lawe, are a lawe vnto them selues.

15 Whiche shew the workes of the lawe, written in their hartes, their conscience bearyng them witnesse, and their thoughtes accusing one another, or excusing.)

16 At the day when God shal iudge the secretes of men by Iesus Christe, according to my Gospel.

17 Beholde thou art called a Iewe, and restest in the lawe, and makest thy boast of God,

18 And knowest his wyl, and alowest the thynges that be excellent, instructed by the lawe:

19 And beleeuest that thou thee selfe are a guyde of the blynde, a light of them (whiche are) in darkenesse,

20 An instructer of them whiche lacke discretion, a teacher of the vnlearned, whiche hast the fourme of knowledge, and of the trueth in the lawe.

21 Thou therefore whiche teachest another, teachest not thee selfe? Thou preachest a man shoulde not steale, yet stealest thou?

22 Thou that sayest a man should not commit adultery, breakest thou wedlocke? Thou abhorrest idols, and yet committest sacrilege?

23 Thou that makest thy boast of the law, through breakyng the lawe dishonourest thou God?

24 For the name of God is euyl spoken of among the Gentiles through you, as it is written,

25 For circumcision verely auayleth, if thou keepe the lawe: but if thou be a breaker of the law, thy circumcision is made vncircumcision.

26 Therefore, yf the vncircumcision keepe the ordinances of the lawe, shal not his vncircumcision be counted for circumcision?

27 And shal not vncircumcision which is by nature, yf it keepe the lawe, iudge thee whiche being vnder the letter and circumcision, doest transgresse the lawe?

28 For he is not a Iew, which is a Iew

our

outwarde. Neyther is that circumcision, which is outwarde in the flesshe.

* or, openly.

29 But he is a Jewe, which is one * inwardly, and the circumcision of the hart, which consisteth in the spirite, and not in the letter (is circumcision) whose prayse is not of men, but of God.

* or, secretly

The.iii. Chapter.

4. All are iustified by grace through fayth, and not through woorkes.

WHat preferment then hath the Jewe? or what profite is there of circumcision?

2 Much every way. First, for because that vnto them were committed the woordes of God.

3 What then though some of thē dyd not beleeue? Shal their vnbeleefe make the fayth of God without effect?

4 God forbyd: Yea let God be true, and euery man a lyer, as it is written, That thou mightest be iustified in thy sayinges, and ouercome when thou art iudged.

5 But yf our vnrighteousnesse setteth foorth the righteousnesse of God, what shall we say? Is God vnrighteous which taketh vengeance? (I speake after the manner of men,)

6 God forbyd: for howe then shall God iudge the worlde?

7 For if the trueth of God hath more abounded through my lye vnto his glory, why am I as yet iudged as a sinner?

8 And not rather (as we be slaunderously reported, and as some affirme that we say) let vs doo euyll, that good may come thereof? whose damnation is iust.

9 What then? are we better (then they?) No, in no wyse: for we haue before accused both Jewes and Gentiles, that they are all vnder sinne;

10 As it is written, "There is none righteous, no not one:

Gala.3.22

11 * There is none that vnderstandeth, there is none that seeketh after God.

Psal.13.2 and.52.3

12 They are al gone out of the way, they are all become vnprofitable, there is none that doeth good, no not one.

13 Their throte is an open sepulchre, with their tongues they haue deceyued, the poyson of Aspes is vnder their lyppes.

14 * Whose mouth is ful of cursyng and bitternesse:

Psal.9.7

15 "Their feete are swyft to shed blood.

Prou.1.16

16 * Harmes greefe and miserie are in their wayes.

Psal.16.1

17 And the way of peace haue they not knowen.

18 * There is no feare of God before their eyes.

Psal.36.2

19 Nowe we knowe that what thynges so euer the lawe sayth, it sayth it to them which are vnder the lawe: that euery mouth may be stopped, and that al the worlde may be indangered to God.

20 Because that by the deedes of the lawe, there shal no flesshe be iustified in his syght: For by the lawe commeth the knowledge of sinne.

21 * But nowe the righteousnesse of God without the lawe is made manifest, being witnessed by the lawe and the prophetes.

Rom.3.27

22 The righteousnesse of God (commeth) by the fayth of Jesus Christ, vnto al, and vpon all them that beleeue. There is no difference:

23 For all haue sinned, and haue neede of the glory of God,

24 (But are) iustified freely by his grace, through the redemptiō that is in Christ Jesu:

25 Whom God hath set foorth to be a propitiation, through fayth in his blood, to declare his righteousnesse, by the forgeuing of the sinnes that are past,

26 Which God dyd suffer, to shewe at this time his righteousnesse: that he myght be iust, & the iustifier of hym which beleeueth on Jesus.

27 Where is then thy boasting? It is excluded. By what lawe? Of woorkes? Nay: but by the lawe of fayth.

28 Therfore, we holde that a man is iustified by fayth, without the deedes of the lawe.

29 Is he the God of the Jewes onely? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

Gene.1

30 For it is one God which shall iustifie the circumcision by fayth, and vncircumcision through fayth.

31 Doo we then destroy the lawe through fayth? God forbyd: but we rather maintayne the lawe.

Gene.1

The iiii. Chapter.

7. Iustification is the free gyft of God, as it appeareth by Dauid and Abraham.

WHat shal we say then that Abraham our father, as parteyning to the flesshe, dyd finde.

2 For if Abraham were iustified by woorkes, then hath he wherein to boast, but not before God.

3 For what sayth the scripture? * Abraham beleeued God, and it was counted vnto hym for righteousnesse.

Gene.15.6

4 To hym that woorketh, is the rewarde not reckened of grace, but of duetie.

5 To hym that woorketh not, but beleeueth on hym that iustifieth the vngodly, his fayth is counted for righteousnesse.

6 Euen as Dauid describeth the blessednesse of the man vnto whom GOD imputeth righteousnesse without woorkes:

7 (Saying,) "Blessed are they whose vnrighteousnesse are forgeuen, and whose sinnes are couered.

Psal.32.1

8 Blessed is that man to whom the Lord wyl not impute sinne.

9 (Came) this blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say that fayth was reckened to Abraham for righteousnesse.

The Epistle on Newe yeeres day.

10 Howe was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? Not in the circumcision, but in vncircumcision.

11 * And he receyued the signe of circumcision, as the seale of the righteousnesse of fayth, which he had yet beyng vncircumcised: that he should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.

Gene.17.11

32 And

12 And that he might be father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the tyme of Circumcision.

13 For the promise that he should be the heyre of the world, (was) not to Abraham, or to his seede through the lawe, but through the righteousnesse of fayth.

14 For yf they which are of the lawe be heyres, then is fayth but vayne, and the promise made of none effect:

15 Because the lawe causeth wrath: For where no lawe is, there is no transgression.

16 Therefore by fayth (is the inheritance geuen) that it might (be) by grace, that the promise might be sure to all the seede, not to that only which is of the lawe, but to that also which is of the fayth of Abraham, which is the father of vs all,

Gen.17.4. 17 (As it is written, * I haue made thee a father of many nations) before God whom ye beleeued, which restoreth the dead vnto lyfe, and calleth those thinges which be not, as though they were.

18 Who contrary to hope, beleeued in hope, that he should be the father of many nations: according to that which was spoken,

Gen.15.5 * So shall thy seede be.

19 And he fainted not in the fayth, nor considered his owne body nowe dead, when he was almost an hundred yeeres olde, neyther yet the deadnesse of Saraes wombe.

20 He staggered not at the promise of God through vnbeleefe: but was strong in fayth, geuing glory to God.

21 And being full certified, that what he hadde promised, he was able also to performe.

22 And therefore was it reckened vnto hym for righteousnesse.

23 Neuertheless, it is not written for him only, that it was reckened to him:

24 But also for vs, to whom it shalbe reckened, so that we beleeue on him that raysed vp Jesus our Lord from the dead,

25 Which was deliuered for our sinnes, and was raysed agayne for our iustification.

The. v. Chapter.

1. The fruite of fayth. 12. From whence commeth death, and from whence lyfe.

THerefore being iustified by fayth, we are at peace with God, through our Lorde Jesus Christe:

Ephes.2.13. 2 * By whom also we haue had an entrance by fayth, vnto this grace wherein we stand, and reioyce in hope of the glory of God.

James.1.3 3 Not that onely: * but also we reioyce in tribulations, knowyng that tribulation worketh patience:

4 Patience proofe, proofe hope:

5 And hope maketh not ashamed, because the loue of God is shed abrode in our hartes by the holy ghost, which is geuen vnto vs,

6 For when we were yet weake, according to the tyme, Christe dyed for the vngodly.

7 Nowe scarse wyll any man dye for the righteous: Yet peraduenture for the good some man durst dye.

8 But God setteth out his loue towarde vs, seeing that whyle we were yet sinners, Christe dyed for vs.

9 Much more then nowe, we that are iustified by his blood, shalbe saued from wrath through him.

10 For yf when we were enimies, we were reconciled to God by the death of his sonne much more, seeing we are reconciled, we shalbe saued by his lyfe.

11 Not onely so, but we also ioy in God, through our Lorde Jesus Christe, by whom we haue nowe receiued the attonement.

12 Wherefore as by one man sinne entred into the world, and death by sinne: euen so, death entred into all men, inasmuch as all haue sinned.

13 For vnto the lawe was sinne in the world: but sinne is not imputed when there is no lawe.

14 Neuertheless, death raigned from Adam vnto Moses, ouer them also that had not sinned with lyke transgression as dyd Adam, whiche is the figure of him that was to come.

15 But not as the sinne, so is the free gyft. For yf through the sinne of one many be dead: much more the grace of God, and the gyft by grace, whiche (is) by one man Jesus Christe, hath abounded vnto many.

16 And not as by one that sinned (euen so) the gyft, for the sinne entred by one (offence) into condemnation: but the gyft of many sinnes into iustification.

17 For yf by the sinne of one, death raigned by the meanes of one, much more they which receyue abundance of grace, and of the gyft of rygh teousnesse, shall raigne in lyfe by the meanes of one Jesus Christe.

18 Likewyse then, as by the sinne of one, (sinne came) on al men to condemnation: euen so, by the rygh teousnesse of one (good came) vpon al men to the rygh teousnesse of lyfe.

19 For as by one mans disobedience many became sinners: so by the obedience of one, shal many be made rygh teous.

20 But the lawe in the meane tyme entred in, that sinne should increase. But where sinne was plenteous, grace was more plenteous.

21 That as sinne hath raygned vnto death: euen so myght grace raigne through rygh teousnesse vnto eternal life, by Jesus Christ our Lorde.

The.vi.Chapter.

Newenesse of lyfe foloweth iustification, to the which he exhorteth.

WHat shal we say then? Shal we continue in sinne? that grace may abounde? God forbyd.

2 Howe shall we that are dead to sinne, liue any longer therein?

3 Knowe ye not, that al we which haue ben baptised into Jesus Christe, haue ben baptised into his death.

The Epistle on the vi. Sunday after Trinitie.

4 We are buried then with him by baptis-

me

me into his death, that likewise as Christ was rayled vp from the dead by the glory of the father: euen so, we also should walke in newnesse of lyfe.

5 For yf we be graft together by the likenesse of his death: euen so shall we be (partakers) of the resurrection:

6 Knowyng this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not serue sinne.

7 For he that is dead, is iustified from sinne.

8 And yf we be dead with Christe, we beleeue that we shall also liue with him:

9 Knowyng that Christ being rayled from the dead, dyeth no more, death hath no more power ouer him.

10 For as touching that he dyed, he dyed concernyng sinne once: And as touchyng that he liueth, he liueth vnto God.

11 Likewyse recken your selues to be dead vnto sinne: but alyue vnto God, thorowe Iesus Christ our Lord.

12 Let not sinne raigne therefore in your mortall body, that ye should thereunto obey by the lustes of it.

13 Neyther geue ye your members * as instrumentes of vnrighteousnesse vnto sinne: but geue your selues vnto God, as they that are alyue from the dead, and your members * as instrumentes of ryghteousnesse vnto God.

* or, weapons.

* or, weapons.

14 For sinne shall not haue power ouer you, because ye are not vnder the lawe, but vnder grace.

15 What then? Shall we sinne, because we are not vnder the lawe, but vnder grace? God forbyd.

16 * Knowe ye not howe that to whom so euer ye commit your selues as seruantes to obey, his seruantes ye are to whom ye obey: whether it be of sinne vnto death, or of obedience vnto righteousnesse?

* Iohn.8.34

17 But God be thanked, that ye were the seruauntes of sinne: but ye haue obeyed with hart the fourme of doctrine, into the whiche ye were brought vnto.

18 Being then made free from sinne, ye are become the seruauntes of ryghteousnesse.

19 I speake after the maner of men, because of the infirmitie of your flesshe. For as ye haue geuen your members seruantes to vncleannesse and iniquitie, vnto iniquitie: euen so nowe geue your members seruauntes to ryghteousnesse, vnto holynesse.

20 For when ye were the seruauntes of sinne, ye were free from ryghteousnesse.

21 What fruite had ye then in those thinges, whereof ye are now ashamed? For the end of those thinges, is death.

22 But nowe ye being made free from sinne, and made the seruauntes of God, haue your fruite vnto holynesse, and the ende euerlasting lyfe.

23 For the reward of sinne is death: but the gyft of God is eternall lyfe, through Iesus Christe our Lord.

The. vii. Chapter.

The fyght betweene the lawe of the flesshe, and the lawe of the spirite.

KNowe ye not brethren (for I speake to them that knowe the lawe) (howe) that the lawe hath power ouer a man, as long as he liueth?

2 For the woman whiche hath an husband, is bound by the lawe to her husband, as long as he liueth: but yf the husband be dead, she is loosed from the law of her husband.

3 So then yf whyle her husband lyueth, she couple her selfe with an other man, she shalbe * counted a wedlocke breaker: but yf her husband be dead, she is free from the lawe, so that she is no wedlocke breaker, though she couple her selfe with another man.

* or, called.

4 Euen so, ye also my brethren, are dead concernyng the lawe by the body of Christe, that ye should be coupled to another, who is rayled from the dead, that we shoulde bring foorth fruite vnto God.

5 For when we were in the flesshe, the lustes of sinne (whiche were) by the lawe wrought in our members, to bring foorth fruite vnto death.

6 But nowe are we deliuered from the lawe, and dead vnto it wherevnto we were in bondage, that we shoulde serue in newnesse of spirite, and not in the oldenesse of the letter.

7 What shall we say then? Is the lawe sinne? God forbyd. Neuertheless I knewe not sinne, but by the lawe: For I had not knowen lust, except the lawe had sayd, Thou shalt not lust.

8 But sinne takyng occasion by the commaundement, wrought in me al maner of concupiscence. For without the lawe sinne (was) dead.

9 I once liued without lawe: but when the commaundement came, sinne reuiued,

10 And I was dead: and the very same commaundement which was (ordeyned) vnto lyfe, was found (to be) vnto me an occasion of death.

11 For sinne takyng occasion by the commaundement, hath deceyued me, and by the same slue (me.)

12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good.

13 Was that then which was good, made death vnto me? God forbid. But sinne, that sinne might appeare, by that whiche was good to worke death in me: that sinne by the commaundement might be out of measure sinfull.

14 For we knowe that the lawe is spirituall: but I am carnall, solde vnder sinne.

15 For that whiche I doo, I alowe not: for what I would, that doo I not: but what I hate, that doo I.

16 If I doo nowe that whiche I woulde not, I consent vnto the lawe that it is good.

17 Nowe then, it is not I that doo it: but sinne that dwelleth in me.

18 For I knowe, that in me (that is to say in my flesshe) dwelleth no good thing. For to will, is present with me: but I fynde no meanes

meanes to perfourme that which is good.

19 For the good that I would, doo I nott but the euyl which I would not, that doo I.

20 And if I doo that I would not, then is it not I any longer that doeth it, but sinne that dwelleth in me.

21 I finde then by the lawe, that when I woulde doo good, euyl is present with me.

22 For I delite in the lawe of God, after the inwarde man.

23 But I see another lawe in my members, rebelling agaynst the lawe of my minde, and subduing me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: who shal deliuer me from the body of this death?

25 I thanke God through Iesus Christe our Lorde. So then, with the minde I mee selfe serue the lawe of God: but with the flesshe, the lawe of sinne.

The. viii. Chapter.

1. The assuraunce of the faythfull. 4. The fruites of the holy ghost.

THere is then no damnation to them which are in Christ Iesu, which walke not after the flesshe, but after the spirite.

a The lawe of the spirite & the lawe of sinne, is here taken improperly for the power and strength of the lawe and sinne: and it, is called the lawe of life, because it quickeneth and geueth life.

2 For the lawe of the (a) spirite of lyfe, through Iesus Christ, hath made me free from the lawe of sinne and death.

3 For what the lawe coulde not doo, in as much as it was weake through the flesshe, God hauing sent his owne sonne, in the similitude of sinful flesshe, euen by sinne, condemned sinne in the flesshe:

4 That the righteousnesse of the lawe might be fulfylled in vs, which walke not after the flesshe, but after the spirite.

5 For they that are carnall, are carnally minded: but they that are spirituall, are spiritually minded.

6 To be carnally mynded, is death: but to be spiritually minded, is life and peace:

7 Because that the flesshly minde is enmitie agaynst God: for it is not obedient to the lawe of God, neyther can be.

8 So then, they that are in the flesshe, can not please God.

9 But ye are not in the flesshe, but in the spirite, if so be that the spirite of God dwel in you. If any man haue not the spirite of Christ, the same is none of his.

10 And if Christe be in you, the body is dead because of sinne: but the spirite is lyfe for ryghteousnesse sake.

11 But if the spirite of him that rayled vp Iesus from the dead, dwel in you: euen he that rayled vp Christ from the dead, shal also quicken your mortal bodies, because that his spirite dwelleth in you.

The Epistle on the .viii. Sunday after trinitie.

12 Therefore brethren, we are detters, not to the flesshe, to lyue after the flesshe.

13 For if ye lyue after the flesshe, ye shall dye: but if ye through the spirite, doo mortifie the deedes of the body, ye shal lyue.

14 For as many as are led by the spirite of God, they are the sonnes of God.

15 For ye haue not receyued the spirite of bondage agayne to feare: but ye haue receyued the spirite of adoption, whereby we crye, Abba, father.

16 The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

17 If we be sonnes, then are we also heyres, the heyres of God, and ioynt heyres with Christ: so that we suffer together, that we may be also glorified together.

The Epistle on the .iiii. Sunday after trinitie.

18 For I am certaynely perswaded, that the afflictions of this tyme, are not woorthie of the glorie whiche shalbe shewed vppon vs.

19 For the earnest expectation of the creature abideth, looking when the sonnes of God shal appeare:

20 Because the creature is subiect to vanitie, not wyllyng, but for hym whiche hath subdued the same in hope.

21 For the creature it selfe shalbe made free from the bondage of corruption, into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne with vs, euen vnto this tyme.

23 Not onely (they,) but we also which haue the first fruites of the spirite, and we our selues mourne in our selues, wayting for the adoption, (euen) the deliueraunce of our body.

24 For we are saued by hope: But hope that is seene, is no hope. For howe can a man hope for that which he seeth?

25 But and if we hope for that we see not, then doo we with patience abide for it.

26 Likewise, the spirite also helpeth our infirmities. For we knowe not what to desire as we ought: but the spirite it selfe maketh great intercession for vs, with gronynges, which can not be expressed.

27 And he that searcheth the hartes, knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes, according to the pleasure of God.

28 For we knowe that all thinges woorke for the best, vnto them that loue God, to them which also are called of purpose.

29 For those which he knewe before, he also did predestinate, that they should be lyke fashioned vnto the shape of his sonne, that he might be the fyrst begotten among many brethren.

30 Moreouer, whom he dyd predestinate, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.

31 What shal we then say to these things? If GOD be on our side, who can be agaynst vs?

32 Which spared not his owne sonne, but gaue hym for vs al: howe shal he not with him also geue vs all thynges?

33 Who shal lay any thing to the charge of Gods chosen? It is God that iustifieth:

34 Who is he that condemneth? It is Christe whiche dyed, yea rather whiche is rayled agayne, which is also on the ryght hande of God, and maketh intercession for vs.

35 Who shal separate vs from the loue of Christe? (Shal) tribulation, or anguishe, or persecution, eyther hunger, eyther nakednesse, eyther peryl, eyther swoord?

36 (As it is written, * For thy sake are we kylled all day long, and are coumed as sheepe

* Psal. 43. 23

sheepe for the slaughter.)

37 Neuertheleſſe, in al theſe thynges we ouercome, thrꝛough hym that loued vs.

38 For I am ſure, that neyther death, neither lyfe, neyther angels, nor rule, neither power, neyther thynges preſent, neyther thinges to come,

39 Neyther heygth, nor deapth, neyther any other creature, ſhalbe able to ſeparate vs from the loue of God, which is in Chriſte Ieſu our Lorde.

The.ix.Chapter.

1.Cor.15.7 Paul declareth his feruent loue towarde his nation.

I Say the trueth in Chriſte, I lye not (my conſcience alſo beꝛeyng me witneſſe by the holy ghoſt)

2 That I haue great heauineſſe, and continuall ſoꝛowe in my hart.

3 For I haue wyſhed mee ſelfe to be curſed from Chriſte, for my bꝛethꝛen, my kynſmen as parteyneth to the fleſhe,

4 Which are the Iſraelites: to whom parteyneth the adoption, and the glory, and the couenaunces, and the lawe that was geuen, and the ſeruice of GOD, and the pꝛomiſes:

5 Of whom are the fathers, and of whom as concerneyng the fleſhe Chriſte (came) which is God, in all thynges to be pꝛayſed for euer, Amen.

6 And it can not be, that the woꝛde of God hath taken none effect. For they are not all Iſraelites, which are of Iſrael:

7 Neyther are they al chyldꝛen, that are the ſeede of Abꝛaham: but in Iſahac ſhal thy ſeede be called.

8 That is to ſay, They which are the childꝛen of the fleſhe, theſe are not the chyldꝛen of
Gen.18.10 God: but they which be the chyldꝛen of pꝛomiſe, are counted the ſeede.

9 For this is the woꝛde of pꝛomiſe, * About this tyme wyl I come, and Sara ſhall
Gen.25.21 haue a ſonne.

10 Not onely this, but alſo * Rebecca was with chylde by one, (euen) by our father Iſahac.

11 For yer the (chyldꝛen) were boꝛne, when they had neyther doone good, neyther badde, (that the purpoſe of God by election myght ſtande: not by the reaſon of woꝛkes, but by the caller)

12 It was ſayde vnto her, The elder ſhal ſeruе the younger:

13 As it is written, Iacob haue I loued, but Eſau haue I hated.

14 What ſhal we ſay then? is there any vnrighteouſneſſe with God? God forbyd?

15 For he ſayeth to Moſes, I wyll ſhewe mercie, to whom ſo euer I ſhewe mercie: and wyl haue compaſſion, on whom ſo euer I haue compaſſion.

16 So then, (election) is not of the wyller, nor of the runner: but of GOD that taketh
Exod.9.16 mercie.

17 For the ſcripture ſayth vnto Pharao, *Euen for this ſame purpoſe haue I ſtyred thee vp, that I might ſhewe my power in thee, and that my name might be declared thꝛoughout al the woꝛlde.

18 So hath he mercie on whom he wyl, and whom he wyl he hardeneth.

19 Thou wylt ſay then vnto me, Why then blameth he (vs) yet? For who hath reſiſted his wyl?

20 But O man what art thou which diſputeſt with God? * Shall the woꝛke ſay to the woꝛkeman, Why haſt thou made me on
Eſai.45.9 this faſhion?

21 * Hath not the Potter power ouer the clay, euen of the ſame lumpe to make one veſſel vnto honour, and another vnto diſhonour?
Wiſd.15.7

22 What if God, wyllyng to ſhewe his wrath, and to make his power knowen, ſuffered with long patience the veſſels of wrath ordeyned to deſtruction,

23 To declare the rycheſſe of his glory on the veſſels of mercie, whiche he had pꝛepared vnto glory?

24 Whom alſo he called, (I meane) vs, not of the Iewes onely, but alſo of the Gentiles.

25 As he ſayth alſo in Oſee, * I wyl call them my people, which were not my people:
Oſe.2.23 and her beloued, which was not beloued.

26 * And it ſhal come to paſſe, that in the
Oſe.1.10 place where it was ſayde vnto them, Ye are not my people: there ſhal they be called the chyldꝛen of the lyuyng God.

27 And Eſaias cryeth concernyng Iſrael, * (Though the number of the chyldꝛen of Iſ-
Eſai.10.22 rael be as the ſand of the ſea, yet (but) a remnant ſhalbe ſaued.

28 For he finiſheth the woꝛde, and maketh it ſhoꝛt in ryghteouſneſſe: for a ſhoꝛt woꝛde wyl the Lorde make on earth.

29 And as Eſaias ſayde before, Except the Lorde of Sabbaoth had left vs ſeede, we had been made as Sodoma, and had been likened to Gomoꝛrha.

30 What ſhal we ſay then? That the Gentiles which folowed not ryghteouſneſſe, haue obteyned ryghteouſneſſe: euen the ryghteouſneſſe (which commeth) of fayth.

31 But Iſrael which folowed the lawe of ryghteouſneſſe, hath not atteyned to the lawe of ryghteouſneſſe.

32 Wherefoꝛe? Becauſe (they ſought it) not by fayth, but as it were by the woꝛkes of the lawe: For they haue ſtumbled at the ſtumblyng ſtone.

33 As it is written, Beholde, I put in Sion a ſtumblyng ſtone, and a rocke of offence, and who ſo euer beleeueth on hym, ſhal not be confounded.

The.x.Chapter.

BRethꝛen, my hartes deſyre and pꝛayer to God for Iſrael is, that they might be ſaued.

2 For I beare them recoꝛde, that they haue a zeale of God: but nowe accoꝛdyng to knowledge.

3 For they, beyng ignoꝛant of Gods righteouſneſſe, and goyng about to ſtabliſhe theyr owne ryghteouſneſſe, haue not been obedient vnto the ryghteouſneſſe of God.

4 For Chriſte is the ende of the lawe, for righteouſneſſe to al that beleeue.

5 For Moſes wꝛiteth of the righteouſneſſe which (is) of the law, howe that the man which doeth thoſe thynges, ſhal lyue by them.

6 But the ryghteouſneſſe which of fayth, ſpeaketh

speaketh on this wyse: Say not thou in thine hart, who shal ascende into b heauen? That is, to fetche Christe downe from aboue.

b. For sayth teacheth vs that Christ is ascended vp into heauen, to take vs with him, & hath descended into the depth of death, to destroy death, & deliuer vs.

7 Eyther who shal descend into the deepe? That is, to fetche vp Christe agayne from the dead.

8 But what sayth he, The woorde is nygh thee, euen in thy mouth, and in thy hart. The same is the woorde of sayth, whiche we preache.

9 For yf thou shalt knowledge with thy mouth the Lorde Iesus, and shalt beleeue in thine hart that God raysed him from the dead, thou shalt be saued.

10 For with the hart man beleeueth vnto ryghteousnesse, and with the mouth confession is made vnto saluation.

11 For the scripture sayth, Whosoeuer beleeueth on hym, shal not be confounded.

12 There is no difference betweene the Iewe and the Greeke: for the same Lord ouer al, is ryche vnto al that cal vpon hym.

13 For whosoeuer shal call on the name of the Lorde, shalbe saued.

14 Howe then shall they call on hym, on whom they haue not beleeued? Howe shall they beleeue on hym, of whom they haue not heard? Howe shal they heare without a preacher?

15 And howe shal they preach, except they be sent? As it is written, Howe beautifull are the feete of them whiche bryng good tidinges of peace, and bryng good tidynges of good thynges?

16 But they haue not all obeyed thy Gospel: for Esaias sayth, Lord who hath beleeued our sayinges?

17 So then sayth commeth by hearyng, and hearing commeth by the woord of God.

18 But (I aske) haue they not heard? No doubt, their sounde went out into all landes, and their woordes into the endes of the worlde.

19 But I demaunde whether Israel dyd knowe, or not? First Moses sayth, * I wyll prouoke you to enuie by them that are no people, and by a foolyshe nation I wyll anger you.

Deu. 32. 21.

20 And Esaias is bold, and sayth, * I haue ben found of them that sought me not: I haue been made manifest vnto them that asked not after me.

Esai. 65. 1.

21 But agaynst Israel he sayth, * All day long haue I stretched out my handes vnto a people that beleeueth not, but speaketh against me.

Esai. 65. 2.

The. xi. Chapter.

29. God repenteth hym not of his gyftes.
33. The depth of Gods iudgementes.

I Say then, hath God cast away his people? God forbyd. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people whiche he knewe before. Wote ye not what the scripture sayth of Elias? howe he maketh intercession to God against Israel,

3 Saying, Lord, they haue killed thy prophetes, and digged downe thine aulters: and I am left alone, and they seke my life.

4 But what sayth the aunswere of God vnto him? I haue reserued vnto me selfe seuen thousand men, whiche haue not bowed the knee to (the image of) Baal.

5 Euen so at this time there is a remnant, according to the election of grace.

6 Yf it be of grace, then is it not nowe of woorkes: for then grace is no more grace. But yf it be of woorkes, then is it nowe no grace, for then worke is no more worke.

7 What then? Israel hath not obteyned that whiche he seeketh for, but the election hath obteyned it, the remnant hath been * blynded.

* or, hardened. Esai. 29. 10

8 (According as it is written, * God hath geuen them the spirite of remorse: eyes, that they shoulde not see, and eares, that they should not heare) euen vnto this day.

9 And Dauid sayth, Let their table be made a snare, and a trap, & a stumblyng stocke, and a recompence vnto them.

10 Let their eyes be * blinded, that they see not, & bowe thou downe their backes alway.

* or, darkened.

11 I say then, Haue they therefore stumbled, that they shoulde fall? God forbyd, but through their fal, saluation (is come) vnto the Gentiles, for to prouoke them withal.

12 Nowe if the fall of them, be the ryches of the worlde, and the minishyng of them, the ryches of the Gentiles: Howe muche more their fulnesse?

13 For I speake to you Gentiles, in as muche as I am the Apostle of the Gentiles, I magnifie mine office,

14 If by any meane I may prouoke them which are my flesh, and myght saue some of them.

15 For if the castyng away of them, be the reconciling of thy worlde, what shal the receyuing (of them) be, but lyfe from the dead?

16 For if the first fruites be holy, the whole lumpe also (is holy.) And if the roote be holy, the branches also.

17 And yf some of the branches be broken of, and thou beyng a wylde Olyue tree, wast graft in among them, and made partaker of the roote and fatnesse of the Olyue tree.

18 Boast not thyne selfe agaynst the branches. For if thou boast thee selfe, thou beerest not the roote, but the roote thee.

19 Thou wylt say then, The branches are broken of, that I myght be graft in.

20 Well: because of vnbeleefe they were broken of, and thou stoodest stedfast in fayth. Be not hygh mynded, but feare.

21 For seeing that God spared not the naturall branches, (take heede) lest it come to passe, that he spare not thee.

22 Behold therefore the kyndnesse and rygorousnesse of God: on them which fel rygorousnesse: but towards thee, kyndnes, yf thou continue in kyndnesse: or els thou also shalt be hewen of.

23 And they, yf they byde not styl in vnbeleefe, shalbe graffed in: for God is of power to graffe them in agayne.

24 For yf thou were cut out of a naturall wild Olyue tree, and were graffed, contrary to nature, in a true Olyue tree: howe much more, shal these whiche be the naturall branches, be graffed in their owne Olyue tree?

25 For I woulde not, brethren, that ye shoulde be ignorant of this mysterie (least ye shoulde be wyse in your owne conceytes) that partly * blyndnesse is happened in Israel, vntyl the fulnesse of the Gentiles be come in.

* or, hardnesse.

26 And so all Israel shalbe saued, as it is written: * There shall come out of Sion he that doeth deliuer, and shall turne away vngodlynesse from Jacob.

Esai.59.20.

27 And this is my couenant vnto them * when I shal take away their sinnes.

Esai.27.9.

28 As concerning the Gospel, they are enimies for your sakes: but as touching the election, they are loued for the fathers (sakes.)

29 For the free giftes and calling of God, are without repentance.

30 For as ye in time past haue not beleeued God, yet haue ye now obteyned mercy through their vnbeleefe:

31 Euen so nowe haue they not * beleeued the mercy shewed vnto you, that they also may obteyne mercy.

* or, obeied.

32 For God hath shut vp al (nations) in vnbeleefe, that he myght haue mercy on al.

33 O the deepenesse of the ryches both of the wysedome and knowledge of God: howe vnsearchable are his iudgementes, and his wayes past finding out!

34 For * who hath knowen the mynde of the Lorde? Or who hath ben his counseller?

Sapi.9.13.

35 Either who hath geuen vnto him first, and he shalbe recompenced agayne?

36 For of him, and through him, and for him, are all thynges: to whom be glory for euer. Amen.

The. xii. Chapter.

How euery man shoulde walke in his seuerall callyng.

The Epistle on the tyrst sunday after the Epiphanie.

I Beseeche you therefore brethren, by the mercifulnesse of God, that ye * geue vp your bodyes a quicke sacrifice, holy, acceptable vnto God, (whiche is) your reasonable seruice.

* or, prefer.

2 And be not ye fashioned lyke vnto this worlde: but be ye changed in your shape, by the renuing of your mynde, that ye may proue what is the good, and acceptable, and perfect wyl of God.

3 For I say, through the grace geuen vnto me, to euery man that is among you, that no man esteeme of him selfe more then he ought to esteeme: but so esteeme (him selfe) that he behaue him selfe discreetely, according as God hath dealt to euery man the measure of fayth.

4 For as we haue many members in one body, and al members haue not one office:

5 So we, beyng many, are one body in Christ, and euery one, members one of another.

The Epistle on the.ii. sunday after the Epiphanie.

6 Seeing that we haue diuers gyftes, according to the grace that is geuen vnto vs: eyther prophesie, after the measure of fayth:

7 Either office, in administration: or he that teacheth, in teachyng.

8 Or he that exhorteth, in exhortyng: he that geueth, in singlenesse: he that ruleth, in diligence: he that is mercifull, in cheerefulnesse:

9 Loue without dissimulation, hatyng euyl, cleauyng to good.

10 Affectioned one to another with brotherly loue, in geuing honour, going one before another.

11 Not lyther in businesse, feruent in spirite, seruing the Lorde.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessitie of saintes, geuen to hospitalitie.

14 * Blesse them which persecute you, blesse, and curse not.

Mat.5.44

15 Reioyce with them that do reioyce, and weepe with them that weepe.

16 * Being of like affection one towardes another, being not high minded: but making your selues equall to them of the lower sort. Be not wyse in your owne opinions.

Phi.3.16

17 * Recompencyng to no man euyll for euyl. Prouidyng afore hande thynges honest, (not onely before God, but also) in the sight of al men.

The Epistle on the thirde sunday after the Epiphanie.

18 * If it be possible, as muche as lyeth in you, lyue peaceably with al men.

Pro.20.22. Ecclu.28.1.

19 Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written, Vengeance is mine, I wyl repay, sayth the Lorde.

20 Therefore, yf thyne enimie hunger, feede hym: yf he thyrst, geue him drinke: for in so doing, thou shalt heape coales of fyre on his head.

21 Be not ouercome of euyl, but ouercome euyl with good.

The. xiii. Chapter.

1. Of obedience to the rulers, who beare not the swoorde in vayne.

LEt euery soule be subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeyned of God.

The Epistle on the fourth sunday after the Epiphanie.

2 Whosoeuer therefore resysteth the power, resysteth the ordinance of GOD: and they that resyst, shal receyue to them selues damnation.

Sapi.6.4.

3 For rulers are not feareful to good workes, but to the euyll. Wylt thou not feare the power? Doo wel, and thou shalt haue prayse of the same.

4 For he is the minister of GOD for thy wealth. But yf thou doo euyl, feare, for he beareth not the swoorde in vayne: For he is the minister of God, reuenger of wrath on hym that doeth euyl.

5 Wherefore ye must needes be subiect, not onely for feare of punishment: but also because of conscience.

6 And for this cause pay ye tribute, for they are Gods ministers, seruyng for the same purpose.

7 Geue to euery man therefore his duetie, tribute to whom tribute (is due,) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.)

8 Owe nothing to no man, but to loue one another: (For he that loueth another, hath fulfylled the lawe.

9 For this, * Thou shalt not commit adulterie, thou shalt not kyl, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not lust: and yf there be any other commaundement, it is in fewe wordes comprehended in this saying: Namely, Thou shalt

The [illegible] on the [illegible] sunday after Advent. Gen. Exod. Leui.

loue

loue thy neyghbour as thee selfe.

10 Charitie woorketh no yll to his neighbour, therefore the fulfylling of the lawe is charitie.)

11 And cheefely consyderyng the season, how that it is tyme that we shoulde nowe awake out of sleepe: For nowe is our saluation nearer then when we beleeued.

12 The nyght is passed, the day is come nygh. Let vs therefore cast away the deedes of darkenesse, * and let vs put on the armour of lyght. Luke. 21.34

13 Let vs walke honestly, as in the day, not in rioting and drunkennesse, neyther in chamberyng & wantonnesse, neyther in strife and enuiyng.

14 But put ye on the Lord Jesus Christ, and make not prouision for the flesh, to (fulfyl) the lustes (thereof.)

The. xiiii. Chapter.

One ought to beare with anothers conscience in charitie.

HIm that is weake in the fayth receyue, not to doubtfulnesse of disputations.

2 One beleeueth that he may eate euery thyng: another which is weake, eateth herbes.

3 Let not hym that eateth, dispise hym that eateth not: and let not hym which eateth not, iudge hym that eateth: For God hath receiued hym.

4 What art thou that iudgest another mans seruant? To his owne maister he standeth or falleth: Yea, he shalbe holden vp, for God is able to make hym stande.

5 This man putteth difference betweene day and day. Another man counteth al dayes alyke. Let euery man be fully perswaded in his owne mynde.

6 He that esteemeth the day, esteemeth it vnto the Lord: and he that esteemeth not the day, to the Lorde he doth not esteeme it. He that eateth, eateth to the Lorde, for he geueth god thankes: and he that eateth not, eateth not to the Lord, and geueth God thankes.

7 For none of vs lyueth to hym selfe, and no man dyeth to hym selfe.

8 For yf we lyue, we liue vnto the Lorde: and yf we dye, we dye vnto the Lord: Whether we liue therefore, or dye, we are the Lordes.

9 For to this ende Christe both dyed, and rose, and reuyued, that he might be Lorde both of dead and quicke.

10 But why doest thou then iudge thy brother? Either, why doest thou set at nought thy brother? * we shal al stande before the iudgement seate of Christe. 1.Cor.1.10

11 For it is written, * I liue, sayth the Lorde, and al knees shal bowe to me, and al tongues shal geue prayse to god. Esai.45.23 Philip.2.10

12 So shal euery one of vs gene accompt of hym selfe to God.

13 Let vs not therefore iudge one another any more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fal, in his brothers way.

14 For I knowe, and am perswaded by the Lord Jesus, that there is nothyng common of it selfe, but vnto hym that iudgeth it to be common, to hym it is common.

15 But yf thy brother be greeued with thy meate, nowe walkest thou not charitably: * destroy not hym with thy meate, for whom Christ dyed. 1.Cor.8.11

16 Let not your good be euyll spoken of.

17 For the kyngdome of God is not meate and drynke: but righteousnesse, and peace, and ioy in the holy ghost.

18 For he that in these thynges serueth Christe, pleaseth God, and is commended of men.

19 Let vs therefore folowe those thinges whiche make for peace, and thynges wherewith one may edifie another.

20 Destroy not the woorke of GOD for meates sake: * all thynges are pure, but it is euyl for that man which eateth with offence. Titus.1.15

21 It is good neyther to eate flesh, neyther to drinke wine, neyther (any thing) whereby thy brother stumbleth, eyther is offended, or is made weake.

22 Haste thou fayth? Haue it with thee selfe before God. Happye is he that condemneth not hym selfe in that (thyng which) he alloweth.

23 For he that maketh conscience, is damned yf he eate, because (he eateth) not of faith: For what so euer is not of fayth, is sinne.

The. xv. Chapter.

14. Paul sheweth his zeale toward them. 30. and requireth the lyke of them.

WE whiche are strong, ought to beare the frayleneesse of the weake, and not to stande in our owne conceytes.

2 Let euery man please his neyghbour in that that is good to edifying.

3 For Christe pleased not hym selfe, but as it is written, The rebukes of them whiche rebuked thee, fel on me.

4 For what soeuer things haue ben written afortyme, were written for our learning, that we through pacience and comfort of the scriptures, myght haue hope. The Epistle on the ii. Sunday in Aduent.

5 The God of patience and consolation, * graunt you to be lyke mynded one towardes another, after the ensample of Christ Jesu: 1.Cor.1.10

6 That ye all agreeyng together, may with one mouth prayse God, and the father of our Lorde Jesus Christe.

7 Wherefore, receyue ye one another, as Christ receyued vs, to the glory of God.

8 And I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to confyrme the promises (made) vnto the fathers:

9 And that the Gentyles myght glorifie God for his mercy, as it is written, * For this cause I wyl prayse thee among the Gentiles, and sing vnto thy name. 1.Reg.22.50

10 And agayne he saith, * Reioyce ye Gentiles with his people. Deut.32.43

11 And agayne, * Prayse the Lorde all ye Gentiles, and laude hym all ye people together. Psal.117.1.

12 And agayne, Esaias sayth, * There shalbe the roote of Jesse, and he that shal ryse to raigne ouer the Gentiles, in hym shal the Gentiles trust. Esai.11.10

13 The GOD of hope fyl you with all ioy and peace in beleeuing, that ye may be riche in hope, through the power of the holy ghost.

14 I me selfe am perswaded of you, my brethren, that ye also are full of goodnesse, and filled with al knowledge, able also to exhorte one another.

15 Neuertheless, brethren, I haue somewhat more boldly written vnto you, as putting you in remembrance through the grace that is geuen to me of God,

16 That I should be the minister of Iesus Christe to the Gentiles, * and should minister the Gospel of God, that the offering of the (a) Gentiles might be acceptable, and sanctified by the holy ghost.

17 I haue therefore whereof I may reioyce through Christe Iesus, in those thynges which parteyne to God.

18 For I wyl not be bolde to speake of any of those thynges which Christe hath not wrought by me, to make the Gentiles obedient with worde and deede,

19 In myghtie signes and woonders, by the power of the spirite of God, so that from Hierusalem, and the coastes rounde about vnto Illyricum, I haue fully preached the Gospel of Christe.

20 So haue I enforsed mee selfe to preache the Gospel, not where Christ was named, lest I shoulde haue buylt vppon an other mans fundation.

21 But as it is written, * To whom he was not spoken of, they shal see: and they that heare not, shal vnderstand.

22 For this cause I haue been oft let, that I coulde not come vnto you.

23 But nowe hauing no more to doo in these countreyes, and also hauing a great desire many yeeres to come vnto you.

24 Whensoeuer I take my iourney into Spayne, I wyl come to you: For I trust to see you in my iourney, and to be brought on my way thytherward by you, after that I be somwhat filled with you.

25 But nowe goe I vnto Hierusalem, to minister vnto the saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certayne common gatheryng for the poore saintes whiche are at Hierusalem.

27 * It hath pleased them verely, and their debters are they. For yf the Gentiles be made partakers of their spiritual thinges, their duetie is to minister vnto them in carnal thinges.

28 When I haue performed this, and haue sealed to them this fruite, I wyl come by you into Spayne.

29 And I am sure that when I come vnto you, I shal come with abundance of the blessyng of the Gospel of Christe.

30 I beseeche you brethren for the Lorde Iesus Christes sake, and for the loue of the spirite, that ye helpe me in my busines with your prayers to God for me:

31 That I may be delyuered from them which beleeue not in Iurie, and that this my seruice which I haue at Hierusalem, may be accepted of the saintes:

32 That I may come vnto you with ioy by the wyl of God, and may with you be refreshed.

33 The GOD of peace be with you all, Amen.

The.xvi.Chapter.

1. A number of salutations. 17. Paul wylleth them to beware of false brethren. 20. He prayeth and geueth thankes for them.

I Commende vnto you Phebe our sister, whiche is a minister of the Churche of Cenchrea:

2 That ye receyue her in the Lorde, as it becommeth saintes, and that ye assist her in whatsoeuer busynesse she hath neede of you: For she hath succoured many, and mee selfe also.

3 * Greete Priscilla, and Aquila, my helpers in Christ Iesu: Acts.18.

4 (Whiche haue for my lyfe layde downe their owne neckes: Unto whom, not onely I geue thankes, but also al the Churches of the Gentiles:)

5 Lykewyse (greete) the Churche that is in their house. Salute my welbeloued Epenetus, whiche is the fyrst fruite of Achaia in Christe.

6 Greete Marie, whiche bestowed muche labour on vs.

7 Salute Andronicus, and Iunia, my cosins, and prisoners with me also, which are wel taken among the apostles, and were in Christe before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urban, our helper in Christe, and Stachys my beloued.

10 Salute Appelles, approoued in Christ. Salute them which are of Aristobulus householde.

11 Salute Herodion my kynsman. Greete them that be of the household of Narcissus, which are in the Lorde.

12 Salute Tryphena, and Tryphosa, whiche labour in the Lorde. Salute the beloued Persis, whiche laboured muche in the Lorde.

13 Salute Ruphus chosen in the Lorde, and his mother and myne.

14 Greete Asyncrites, Phlegon, Herman, Patrobas, Mercurius, and the brethren whiche are with them.

15 Salute Philologus, and Iulia, Nereus, and his sister, and Olympas, and al the saintes whiche are with them.

16 * Salute one another with an holy kysse. The Churches of Christe salute you. 2.Cor.13.12

17 Nowe I beseeche you brethren, marke them which cause diuision, and geue occasions of euyl, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are suche, serue not the Lorde Iesus Christe, but their owne belly, and with swete and flatteryng woordes deceyue the hartes of the innocentes.

19 For your obedience is come abrode vnto all men, I am glad therefore on your behalfe: but yet I would haue you wyse vnto that which is good, and simple concerning euyl.

20 The

a. or, sacrifising.

a. He calleth here the offering of the gentiles, the people of the gentiles, whom he won to God by preaching of the Gospel.

Esai.52.15

1.Cor.9.11

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 *Timotheus my worckefelowe, and Lucius, and Jason, and Sosipater my kinsmen salute you. *Act.16.1.

22 I Tertius, whiche wrote this Epistle, salute you in the Lorde.

23 Gaius mine host, and of the whole Churche, saluteth you, Erastus the chamberlayne of the citie saluteth you, and Quartus his brother.

24 The grace of our Lord Jesus Christe be with you al, Amen.

25 *To hym that is of power to stablyshe *Eph.3.20. you, according to my Gospel, and preachyng of Jesus Christe, *by reuealyng of the mysterie whiche was kept secrete since the worlde began, *Ephs.3.9.

26 But nowe is opened, and by the scriptures of the prophetes, at the commaundement of the euerlastyng God, to the obedience of fayth, among al nations published,

27 To (the same) God, wyse only, be glory, through Jesus Christe, for euer, Amen.

This Epistle was written to the Romans from Corinthus, (and sent) by Phebe the minister of the Churche at Cenchrea.

The first Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

1. He prayseth the great graces of God shewed towarde them. 10. Exhortyng them to concorde and humilitie.

PAUL called (to be) an apostle of Jesus Christ, through the wyll of God, & brother Sosthenes:

2 Unto the churche of God whiche is at Corinthus, to them that are sanctified in Christ Jesus, saintes by calling, *with al that cal on the name of the Lord Jesus Christ in euery place, both of theirs and ours: *Actes.15.9. *Rom.1.17.

3 Grace be vnto you, and peace from God our father, and from the Lorde Jesus Christ.

The Epistle on the. xviii. sunday after Trinitie.

4 I thanke my GOD alwayes on your behalfe, for the grace of God whiche is geuen you in Jesus Christe,

5 That in all thinges ye are enriched in him, in al vtterance and in al knowledge:

6 As the testimonie of Jesus Christe was confirmed in you.

7 So that ye are destitute of no gyfte, waytyng for the appearing of our Lorde Jesus Christe:

8 Which shall also *strengthen you vnto the ende, that ye may be blameless in the day of our Lorde Jesus Christe. *or, confirme.

9 *God is faythfull, by whom ye haue ben called vnto the felowshyp of his sonne Jesus Christe our Lord. *1.Thes.5.24

10 Nowe I beseeche you brethren by the name of our Lorde Jesus Christe, that ye all speake one thyng, and that there be no dissentions among you: but that ye be perfectly ioyned together in the same minde, and in the same meanyng.

11 For it hath been declared vnto me, my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.

12 This I say, that euery one of you sayth, I am of Paul, and I am of Apollo, and I am of Cephas, and I am of Christ. *Actes.18.24.

13 Is Christ diuided? was Paul crucified for you, & eyther were ye baptised in the name of Paul?

14 I thanke God that I baptised none of you but *Crispus and Gaius: *Actes.18.28.

15 Lest any should say that I had baptised in myne owne name.

16 I baptised also the householde of Stephana: Besides, I knowe not whether I baptised any other.

17 For Christe sent me not to baptise, but to preache the Gospell: *not with wysedome of woordes, lest the crosse of Christe shoulde be made of none effect. *Galat.5.2.

18 For the preachyng of the crosse is to them that perishe, foolishnesse: but vnto vs whiche are saued, *it is the power of God. *Rom.1.16.

19 For it is written, I wyll destroy the wysedome of the wyse, and wyll cast away the *vnderstanding of the prudent. *Esai.29.14.

20 Where is the wyse? where is the scribe? where is the disputer of this worlde? Hath not God made the wisdome of this worlde foolyshe?

21 For after that in the wysedome of GOD, the worlde through their wysedome knewe not God, it pleased God through foolyshnesse of preachyng, to saue them that beleeue.

22 For *the Jewes require a signe, and the Greekes seeke after wysedome. *Mat.12.38.

23 But we preache Christe crucified, vnto the Jewes a stumblyng blocke, and vnto the Greekes foolyshnesse.

24 But vnto them whiche are called, both Jewes and Greekes, Christ, the power of God, and the wysedome of God.

25 For the foolyshnesse of God is wyser then men: and the weakenesse of God is stronger then men.

26 Brethren, ye see your callyng, how that not many wyse men after the flesh, not many mightie, not many noble (are called.)

27 But God hath chosen the foolish thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the

worlde, to confounde the thynges whiche are myghtie:

28 And vnnoble thynges of the worlde, and thinges whiche are dispised, hath God chosen, (yea) and thinges whiche are not, to bring to nought thinges that are:

29 That no flesshe shoulde glory in his presence.

30 And of hym are ye in Christe Jesus, which of God is made vnto vs wysedome, and ryghteousnesse, and sanctification, and redemption:

Jere.9.23. 31 That accordyng as it is wrytten, He that glorieth, let hym glory in the Lorde.

The. ii. Chapter.

He putteth for an example his maner of preachyng, whiche was accordyng to the tenor of the Gospel.

AND I, brethren, when I came to you, *came not in "glorioulnesse of woordes, or of wysedome, shewyng vnto you the a testimonie of God.

Mysc.1.17. * or, excellencie.

2 For I esteemed not to knowe any thyng among you, saue Jesus Christe, and hym crucified.

a. That is, the Gospel, wherby God doeth manifest him selfe to the world, or whereof God is the auethour and witnesse.

3 And I was among you in weakenesse, and in feare, and in muche trembling.

1.Pet.1.10. 4 And my woordes and my preaching *was not with entising woordes of mans wysedome, but in shewyng of the spirite, and of power:

5 That your fayth shoulde not stande in the wysedome of men, but in the power of God.

6 And we speake wysedome among them that are perfect: not the wysedome of this worlde, neyther of the princes of this worlde, whiche come to nought.

7 But we speake the wysedome of God in a mysterie: (euen) the hydde (wisedome) which GOD ordeyned before the worlde, vnto our glory.

8 Which none of the princes of this worlde knewe: for had they knowen it, they woulde not haue crucified the Lorde of glory.

Esai.64.4. 9 But as it is written, *The eye hath not seene, and the eare hath not hearde, neyther haue entred into the hart of man, the thinges whiche God hath prepared for them that loue hym.

10 But God hath reuealed them vnto vs by his spirite: for the spirite searcheth all thinges, yea the deepe thinges of God.

11 For what man knoweth the thinges of a man, saue the spirite of man whiche is in hym? Euen so the thinges of God knoweth no man, but the spirite of God.

12 And we haue not receyued the spirite of the worlde, but the spirite which is of God, that we myght know the thinges that are geuen to vs of God.

2.Pete.1.16. 13 *Which thinges also we speake, not in the woordes whiche mans wysedome teacheth, but whiche the holy ghost teacheth: comparyng spirituall thinges with spirituall thynges.

14 But the naturall man perceyueth not the thinges of the spirite of God, for they are foolyshnesse vnto hym: Neyther can he knowe (them) because they are spiritually discerned.

Pro.27.19. 15 *But he that is spirituall, discerneth all thynges, yet he hym selfe is iudged of no man.

Rom.11.34. 16 *For who hath knowen the mynde of the Lord, that he myght instruct hym? But we haue the minde of Christ.

The. iii. Chapter.

3. Paul rebuketh the sectes and auethours thereof. 13. Christe is the fundation of the Churche.

AND I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnal, (euen) as vnto babes in Christe.

2 I haue nourished you with mylke, & not with meate: for ye then were not strong, neyther are ye as yet.

3 For ye are yet carnal: Seeyng then there is among you enuying, and strife, and sectes, are ye not carnal, and walke as men?

4 For whyle one sayth, I am of Paul, and another, I (am) of Apollo, are ye not carnall?

5 For what is Paul? what is Apollo? But ministers by whom ye beleeued, euen as the Lorde gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encrease.

7 So then neyther is he that planteth any thyng: neyther he that watereth: but God that geueth the encrease.

8 He that planteth, and he that watereth, are one: * and euery man shal receyue his reward accordyng to his labour. Psal. 62.13

9 For we togeather are Gods labourers, ye are Gods husbandrie, ye are Gods buyldyng.

10 Accordyng to the grace of God, whiche is geuen vnto me, as a wyse maister buylder haue I layde the fundation, and another buyldeth thereon. But let euery man a take heede howe he buyldeth vpon.

a. He reproueth the ministers of Corinth as teachers of curious doctrines and questions.

11 For other fundation canne no man lay then that is layde, which is Jesus Christ.

12 If any man buylde on this fundation, golde, siluer, pretious stones, timber, hay, (or) stubble:

13 Euery mans woorke shalbe made manifest. The day shall declare it, because it shall be reuealed by the fyre, and the fyre shall trye euery mans woorke what it is.

14 If any mans woorke that he hath built vpon a byde, he shal receyue a reward.

15 If any mans woorke burne, he shal suffer losse, but he shalbe safe hym selfe: yet as (it were) through fyre.

1.Cor.6.19. * or, destroy Iohn.5.13

16 *Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

b. When they them selues are entangled in the same snares which they layd for others.

17 If any man * defile the temple of God, hym shall God destroy: for the temple of God is holy, whiche (temple) ye are.

c. But in God, who woorketh by his ministers to his owne glory, & the comfort of his churche.

18 Let no man deceiue him selfe: If any man among you seeme (to hym selfe) to be wise in this worlde, let hym become a foole, that he may be wyse.

19 For the wysedome of this worlde, is foolyshnesse with God: for it is wrytten, *He compasseth the wyse in b their owne craftinesse.

20 And agayne, The Lorde knoweth the thoughtes of the wyse, that they be vayne.

21 Therefore let no man glory in c men, for

for al thynges are yours:

22 Whether Paul,or Apollo, or Cephas, eyther the worlde,either lyfe, or death, whether thinges present, or thynges to come,al are yours:

23 But ye are Christes,& Christ(is) Gods.

The.iiii.Chapter.

3. Seeing they dyd not acknowledge him suche one. 4. he appealeth to Gods iudgement.

LEt a man so esteeme of vs as the ministers of Christ, and disposers of the secretes of God.

The Epistle on the thirde sonday in Advent.

2 Furthermore,it is requyred in the disposers,that a man be found faythful.

3 With me it is but a very smal thing that I shoulde be iudged of you, eyther of mans iudgement: yea, I iudge not myne owne selfe.

4 For I knowe nothyng by mee selfe, yet am I not thereby iustified: but he that iudgeth me,is the Lorde.

Matth.7.1. 5 *Therefore iudge nothyng before the time,vntyl the Lorde come, who wil lyghten the hidden thinges of darkenesse,and open the counsels of the hartes: and then shal every man haue prayse of God.

6 And these thynges brethren, I haue figuratively applied vnto mee selfe and to Apollos,for your sakes:that ye might learne by vs, not to be wyse above that whiche is written, that you swel not one agaynst another for any mans cause.

7 For who separateth thee? And what hast thou that thou hast not receyued? If thou hast receiued it,why doest thou glory as though thou hadst not receyued it?

8 Nowe ye are ful, nowe ye are ryche,ye haue raigned as kynges without vs, and I woulde to God ye dyd raigne, that we also myght raigne with you.

9 For me thinketh that God hath set forth vs which are the last apostles, as it were men appoynted to death. For we are made a gasing stocke vnto the worlde,and to angels,and to men

10 We (are) fooles for Christes sake,but ye(are) wyse in Christ. We(are)weake, but ye (are) strong: Ye(are)honourable,but we(are) dispised.

11 Euen vnto this * tyme we both hunger and thirste,and are naked, and are buffeted,& haue no certayne dwelling place,

1.Cor.20.34 12 *And labour, woorking with our owne handes:being reuiled,we blesse: being persecuted,we suffer it.

Mat.5.44. 13 *Being defamed,we prayr:we are made as the fylthinesse of the worlde, (and are the offscouryng of al thinges vnto this day.

14 I wryte not these thynges to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousande instructoures in Christe,yet (haue ye) not many fathers: For in Christe Iesus I haue begotten you through the Gospel.

16 Wherefore I desyre you,be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faythful in the Lord, who shal put you in remembrance of my wayes whiche be in Christ, as I teache euery where in all Churches.

18 Some are swollen,as though I would come no more at you.

Actes.19.21. 19 *But I wyl come to you shortly,yf the Lorde wyl,and wyl knowe, not the woordes of them which are swollen,but the power.

20 For the kyngdome of GOD is not in woorde, but in d power.

d Of the holy ghost.

21 What wyl ye? Shal I come vnto you with a rodde,or in loue, and in the spirite of meekenesse?

The.v.Chapter.

1. He reproueth sharply their negligence in punishing hym that had committed incesse.

THere goeth a common saying, that there is fornication among you, and suche fornication as is not named among the Gentiles: that one shoulde haue his fathers wyfe.

2 And ye are puffed vp,and haue not rather sorowed, that he that hath done this deede, myght be taken away from among you.

Col.2.5. 3 * For I verely,as absent in body,but present in spirite, haue determined alredye, as though I were present, that he that hath doone this deede,

4 In the name of our Lorde Iesus Christ, you being gathered together,and my spirite with you, with the power of the Lorde Iesus Christ,

1.Tim.1.20. 5 *To delyuer such(a one) vnto Satan for the destruction of the flesh,that the spirite may be saued in the day of the Lord Iesus.

Gala.5.9. 6 Your glorying is not good. Knowe ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the old leauen,that ye may be a newe lumpe, as ye are vnleauened. For (euen)Christ our Passeouer is * offered vp for vs.

* or, is slaine.

8 Therefore let vs keepe holy day,not with old leauen, neyther with the leauen of malitiousnesse and wickednesse: but with the vnleauened bread of purenesse and trueth.

9 I wrote vnto you in an Epistle,that ye should not company with fornicatours.

10 (I dyd not meane)not at al with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the worlde.

11 But nowe(this I wryte vnto you,not to company togeather)if any that is called a brother be a fornicatour, or couetous, or a woorshypper of idols, or a rayler,or a dronkarde, or an extortioner: with hym that is suche, not to eate.

12 For what haue I to doo to iudge them that are without? doo not ye iudge them that are within?

13 Them that are without, GOD shall iudge. And ye shal put away from among you that wicked person.

The.vi.Chapter.

7. Christians ought to suffer. 12. He reproueth the abusyng of Christian libertie.

DAre any of you, hauing busines * with another,be iudged vnder the vniust, and not rather vnder the saintes?

* or, against

2 Doo ye not knowe that the saintes

shal iudge the worlde? Yf the worlde shalbe iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not howe that we shal iudge the angels? Howe muche more, thynges that parteyne to this lyfe?

4 Yf then ye haue iudgement of thynges parteynyng to this lyfe, let vp them to iudge which are least estemed in the Churche.

5 I speake it to your shame. Is it so that there is not a wyse man among you? no not one that shalbe able to iudge betweene his brethren?

6 But brother goeth to lawe with brother, and that vnder the vnbeleeuers?

7 Nowe therefore, there is vtterly a * fault among you, because ye goe to lawe one with another: * Why rather suffer ye not wrong? why rather suffer ye not harme?

8 Nay* ye your selues doo wrong, and do harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shal not inherite the kyngdome of God? Be not deceyued, neyther fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of them selues with mankynde,

10 Nor theeues, nor couetous, nor drunkardes, nor reuylers, nor * pyllers, shal inherite the kyngdome of God.

11 *And some suche lyke you were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirite of our God.

12 All thynges are lawful vnto me, but al thynges are not profitable: al thynges are lawful for me, but I wyl not be brought vnder the power of any.

13 Meates for the belly, and the belly for meates: but God shal destroy both it and them. Nowe the body (is) not for fornication, but for the Lord: and the Lord for the body.

14 And God both hath rayled vp the Lord, * and also shal rayse vs vp by his power.

15 Knowe ye not that your bodyes are the members of Christ? Shal I then take the members of Christe, and make them the members of an harlot? God forbyd.

16 What, knowe ye not that he which is coupled with an harlot, is one body? * For two (sayth he) shalbe one flesh.

17 But he that is coupled vnto the Lord, is one spirite.

18 Flee fornication: Euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth agaynst his owne body.

19 What, * knowe ye not that your body is the temple of the holy ghoste (whiche) is in you, whom ye haue of God, and ye are not your owne?

20 *For ye are bought with a price: therefore glorifie God in your body, and in your spirite, which are gods.

* or, want.
Mat.5.39. Luke.6.29. Rom.12.19. 1.The.4.6
* or, extortioners.
Titus.3.3.
Rom.6.5.
* with the harlot.
Gen.2.24.
1.Cor.6.16
1.Pet.1.18.

The.vii.Chapter.

The Apostle answeareth to certayne questions which the Corinthians desired to know.

NOwe as concernyng the thynges whereof ye wrote vnto me: It is good for a man not to touche a woman.

2 Neuertheles, to auoyd fornication, let euery man haue his owne wife, & let euery woman haue her owne husbande.

3 * Let the husbande geue vnto the wyfe due beneuolence: Lyke wyse also the wyfe vnto the husbande.

4 The wyfe hath not the power of her owne body, but the husbande: And lykewyse also the husbande hath not the power of his owne body, but the wyfe.

5 Defraude you not the one the other, except (it be) with both your consents for a time, that ye may geue your selues to fastyng and prayer: & afterwarde come together againe, that Satan tempt you not for your incontinencie.

6 This I say * of fauour, and not of commaundement.

7 For I would that al men were euen as I mee selfe: but euery man hath his proper gift of God, one after this maner, another after that.

8 I say therefore to the vnmarried and widdowes, it is good for them yf they abyde euen as I:

9 But yf they can not abstayne, let them marrye: for it is better to marrye then to burne.

10 Vnto the married commaunde, not I, but the Lord, * Let not the wyfe depart from her husbande:

11 But and yf she depart, let her remayne vnmarryed, or be reconciled to her husbande (agayne:) And let not the husbande put away his wyfe.

12 But to the remnant speake I, not the Lorde, Yf any brother haue a wyfe that beleeueth not, and she consent to dwell with hym, let hym not put her away.

13 And the woman which hath to her husbande an infidel, and he consent to dwel with her, let her not put hym away.

14 For the vnbeleeuyng husbande is sanctified by the wyfe, and the vnbeleeuyng wyfe is sanctified by the husbande: els were your children vncleane, but nowe are they holye.

15 But yf the vnbeleeuyng depart, let him depart. A brother or a sister is not made subiect in such (thynges:) but God hath called vs in peace.

16 For how knowest thou, O woman, whether thou shalt saue thy husbande? or howe knowest thou, O man, whether thou shalt saue thy wyfe?

17 But as God hath distributed to euerye man, as the Lorde hath called euery one, so let hym walke, and so ordeyne I in al Churches.

18 Is any man called beyng circumcised? let him not adde (vncircumcision:) Is any called in vncircumcision? let hym not be circumcised.

19 Circumcision is nothyng, and vncircumcision is nothyng, but the keepyng of the commaundementes of God.

20 *Let euery man abyde in the same calling wherein he was called.

21 Art thou called a seruant? care not for it: neuertheles, yf thou mayest be made free, vse it rather.

22 For he that is called in the Lord (being) a ser-

* or, by way of sufferance.
Math.5.32.
Ephe.4.1.

a seruaunt, is the Lordes free man: lykewyse also he that is called (being) free, is Christes seruaunt.

1.Pet.1.20 23 * Ye are bought with a price, be not ye the seruauntes of men.

24 Brethren, let euery man wherein he is called, therein abide with God.

25 Nowe concernyng virgins, I haue no commaundement of the Lorde: yet geue I counsell as one that hath obteyned mercie of the Lord to be faythfull.

26 I suppose therefore that it is good for the present necessitie, that (I say,) it is good for a man so to be.

27 Art thou bound vnto a wyfe? seeke not to be loosed. Art thou loosed from a wyfe? seeke not a wyfe.

28 But and yf thou marry, thou hast not sinned, and yf a virgin marry, she hath not sinned: neuertheless, suche shall haue trouble in the flesh: but * I beare with you.

* or, spare you.

29 But this say I brethren, because the tyme is short: it remayneth that they also whiche haue wyues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buye, as though they possessed not:

31 And they that vse this world, as not abusing it: for the fashion of this world goeth away.

32 I would haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lorde, how he may please the Lord:

33 But he that hath marryed, careth for the thinges that are of the world, how he may please his wyfe.

34 There is difference betweene a virgin and a wyfe: the vnmaryed woman careth for the thinges that are of the Lord, that she may be holy both in body and in spirite: but she that is maryed, careth for the thynges that parteyne to the world, howe she may please her husband.

35 This speake I for your profite: not that I may cast a snare vppon you, but for comelinesse sake, and sitting fast vnto the Lord without separation.

36 But yf any man thynke that it is vncomely for his virgin yf she passe the tyme of maryage, and neede so require, let him doo what he wyll, he sinneth not: let them be maryed.

37 Neuertheless, he that standeth stedfast in his hart, hauyng no neede, but hath power ouer his owne wyl, and hath so decreed in his hart that he wyll keepe his virgin, dooeth well.

38 So then he that geueth in maryage doeth well: but he that geueth not in maryage, doeth better.

Rom.7.1. * or, by the lawe of maryage. 39 * The wyfe is bounde to the * lawe as long as her husbande liueth: but yf her husband be dead, she is at libertie to be maryed to whom she wyll, only in the Lord.

1.Thes.4.8. 40 But she is happyer yf she so abide, after my iudgement: * and I thinke veryly that I haue the spirite of God.

The.viii.Chapter.

He rebuketh them that vse their libertie to the slaunder of other, in going to the idolatrous sacrifices.

AS touchyng thinges offered vnto idols, we knowe that we all haue knowledge. Knowledge maketh a man swell: but charitie edifieth.

2 If any man thynke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

3 But yf any man loue God, the same is * or, taught. knowen of him.

4 As concernyng therefore the eatyng of those thynges that are offered in sacrifyce vnto idols, we knowe that an idoll is nothyng in the worlde, and that there is none other God but one.

5 And though there be that are called gods, whether in heauen or in earth (as there be gods many, and lordes many:)

6 Yet vnto vs is there but one GOD, (which is) the father, of whom are al thinges, and we in him, * and one Lorde Iesus Christe, by whom are all thinges, and we by hym. John.13.13

7 But there is not in euery man that knowled: for some hauing conscience of the idoll vnto this houre, eate as a thyng offered vnto idols, and their conscience, being weake, is defiled.

8 But meate doeth not commend to God: For neyther yf we eate, haue we the more: neyther yf we eate not, haue we the lesse.

9 But take heede lest by any meanes this libertie of yours become a stumbling to them that are weake.

10 For yf any man see thee whiche hast knowledge, sytte at meate in the idols temple: shal not the conscience of him which is weake, be boldened to eate those thinges whiche are offered to idols,

11 And through thy knowledge shall the weake brother perishe, for whom Christe dyed?

12 But when ye sinne so agaynst the brethren, and wound their weake conscience, ye sinne agaynst Christe.

13 Wherefore, * yf meate offend my brother, I wyll eate no flesh whyle the worlde standeth, lest I should offend my brother. Rom.14.21

The.ix. Chapter.

He exhorteth them by his example to vse their libertie to the edification of others.

AM I not an Apostle? am I not free? haue I not seene Iesus Christe our Lorde? Are not ye my worke in the Lorde?

2 If I be not an Apostle vnto other, yet doubtlesse am I vnto you: for the seale of myne apostleship are ye in the Lord.

3 Myne answeare to them that aske me, is this.

4 Haue we not power to eate and to drinke?

5 Haue we not power to leade about a sister a woman, aswell as other Apostles, and as the brethren of the Lorde and Cephas.

6 Is the libertie of not labouring * taken from me and Barnabas only? * with the handes.

7 Who

7 Who goeth a warfare any tyme at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the mylke of the flocke?

8 Say I these thynges after the maner of men? or sayth not the lawe the same also?

9 For it is written in the law of Moses, Thou shalt not muosell the mouth of the Oxe that treadeth out the corne. Doeth God take care for Oxen?

10 Either sayth he it not altogether for our sakes? For our sakes no doubt (this) is written: that he which eareth, should eare in hope: and that he whiche thresheth in hope, should be partaker of his hope.

11 If we have sowen vnto you spirituall thinges, is it a great thing yf we shall reape your carnall thynges?

12 If others be partaker of (their) power ouer you, (wherefore are) not we rather? Neuertheless, we have not vsed this power: but suffer all thinges, lest we should hynder the Gospel of Christe.

13 Doo ye not know that they which minister about holy thinges, eate of the thinges of the temple: and they whiche wayte at the aulter, are partakers with the aulter?

14 Euen so hath the Lorde ordeyned, that they which preache the Gospel, should lyue of the Gospel.

15 But I have vsed none of these things. Neuertheless, I wrote not these things, that it should be so done vnto me: For it were better for me to dye, then that any man shoulde make my "reioycing vayne.

16 For yf I doo preache the Gospel, I have nothyng to "reioyce of: for necessitie is layde vppon me. But wo is vnto me yf I preache not the Gospel.

17 For yf I doo this thyng with a good wyll, I have a rewarde: but yf agaynst my wyll, the dispensation is committed vnto me.

18 What is my rewarde then? Verely that when I preache the Gospell, I may make the Gospel of Christe free, that I misuse not myne auctoritie in the Gospel.

19 For though I be free from all men, yet have I made mee selfe seruaunt vnto al men, that I might winne the more.

20 Unto the Iewes, I became as a Iew, that I might winne the Iewes: to them that are vnder the lawe, as vnder the lawe, that I myght winne them that are vnder the lawe:

21 To them that are without lawe, as without lawe (when I was not without lawe as perteyning to the lawe of God, but was in the lawe of Christ) that I might winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake: I am made all thinges to all men, that I might by all meanes saue some.

23 And this I doo for the Gospels sake, that I might be partaker thereof.

The Epistle on Septuagesima Sunday.

24 Know ye not, that they which runne in a race, runne all, but one receyueth the rewarde? So runne, that ye may obteyne.

25 Euery man that prooueth maisteries, absteyneth from all thinges: and they (doo it) to obtayne a corruptible crowne, but we (to obtayne) an incorruptible (crowne.)

26 I therefore so runne, not as at an vncertayne thyng: so fight I, not as one that beateth the ayre:

27 But I tame my body, and bring it into subiection: lest by any meanes that when I have preached to other, I mee selfe shoulde be a cast away.

The.v.Chapter.

1. He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God.

BRethren, I woulde not that ye shoulde be ignorant, howe that all our fathers were vnder the cloude, and all passed through the sea:

The Epistle on the.ix. Sunday after Trinitie.

2 And were all baptised "vnto Moses in the cloude, and in the sea:

"That is, into Moses lawe, as some reade, or, as Saint Augustine readeth by Moses.

3 And dyd all eate of the same spirituall meate:

4 And dyd all drinke of the same spirituall drinke: (For they dranke of that spirituall rocke that followed them: and that rocke was Christe.)

5 But in many of them had God no delight: for they were ouerthrowen in the wyldernesse.

6 These thinges verely are our ensamples, that we should not be lusters after euyll thynges, as they also lusted.

7 Neyther be ye idolaters, as (were) some of them, as it is written, * The people sate downe to eate and drinke, and rose vp to play.

* Exod.32.6.

8 Neyther let vs commit fornication, as some of them committed "fornication, and fell in one day three and twentie thousand.

"or, dyd commit fornication.

9 Neyther let vs tempt Christe, as some of them tempted, and were destroyed of Serpentes.

10 Neyther murmure ye, as some of them murmured, and were destroyed of the destroyer.

11 All these thynges happened vnto them for ensamples: but they are written for our admonition, vppon whom the endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no temptation taken you, but such as followeth the nature of man: but God is faythfull, which shall not suffer you to be tempted aboue that you are able: but shall with the temptation make away to escape, that ye may be able to beare it.

14 Wherefore my dearely beloued, flee from idolatrie.

15 I speake as vnto them whiche have discretion: iudge ye what I say.

16 The cuppe of blessing which we blesse, is it not the partakyng of the blood of Christe? The bread which we breake, is it not the partakyng of the body of Christe?

17 For we that are many, are one bread, and one body, in as much as we all are partakers of one bread.

18 Beholde Israel (whiche is) after the
flesshe: are not they which eate of the sacrifi-
ces, partakers of the aulter?
19 What say I then? that the idoll is
any thyng? or that it which is offered in sa-
crifice to idols is any thyng?
20 But (this I say) that the thyngs which
the Gentiles offer in sacrifice, they offer to
deuyls, and not to God: And I woulde not
that ye shoulde haue felowshyp with the de-
uyls.
21 Ye can not drinke the cup of the Lord,
and the cup of deuyls: Ye can not be partā-
kers of the Lordes table, and of the table of
deuyls.
22 Either doo we prouoke the Lorde to
angerr What, are we stronger then he?
23 *All thynges are lawful for me, but Exod.37.31
al thynges are not expedient: All thyngs are
lawful for me, but al thynges edifie not.
24 Let no man seeke his owne: but euery
man anothers (wealth.)
25 Whatsoeuer is solde in the * market, *or, in the
that eate, asking no question for conscience market of
sake. victualles.
26 For *the earth is the Lordes, and the Psal.24.1
plentie thereof.
27 If any of them which beleeue not, byd
you to (a feast) and ye be disposed to goe, what
so euer is set before you, eate, asking no que-
stion for conscience sake.
28 But if any man say vnto you, This is
offered in sacrifice vnto idols, eate not for his
sake that shewed it, and for conscience sake.
The earth is the Lordes, and the plentie ther-
of.
29 Conscience I say, not of thine owne
selfe, but of the other: For why is my libertie
iudged of another mans conscience?
30 For, if I by (Gods) benefite may be
partaker (of the gyftes of God) why am I euyl
spoken of, for that wherefore I geue thankes?
31 *Whether therefore ye eate or drynke, Colos.3.7
or what so euer ye doo, doo all to the glory of
God.
32 See that ye geue none offence, neyther
to the Iewes, nor yet to the Grecians, neither
to the Church of God.
33 Euen as I please al men in al things,
not seekyng mine owne profite, but (the pro-
fite) of many, that they may be saued.

The. xi. Chapter.

1.Thes.1.9 BE *ye followers of me, euen as I (am) of
Christ.
2 I commende you brethren, that ye
remember al my * thynges, & keepe the *or, pre-
ordinances, as I deliuered them vnto you. chinges.
Ephes.5.23 3 *But I wyl that ye knowe, that Christ
is the head of euery man: and the man is the
womans head, and God is Christes head.
4 Euery man praying or prophesyng, ha-
uing any thing on his head, shameth his head.
5 But euery woman that prayeth or pro-
phesieth bare headed, dishonesteth her head,
for that is euen al one as if she were shauen.
6 If the woman be not couered, let her
also be shorne: yf it be a shame for a woman
to be shorne, or shauen, let her be couered.
Gen.1.26 7 A man ought not to couer his head, *for
as much as he is the image and glory of God:
but the woman is the glory of the man.
8 For the man is not of the woman: but
the woman of the man.
9 *Neyther was the man created for the Gene.2.18
woman: but the woman for the man.
10 For this cause ought the woman to
haue power on her head, for the angels sake.
11 Neuertheless, neither is the man with-
out the woman, neyther the woman with-
out the man, in the Lorde.
12 For as the woman is of the man, euen
so is the man also by the woman, but al thinges
of God.
13 Iudge in your selues, whether it be
comely that a woman pray vnto GOD bare
headed.
14 Doeth not nature it selfe teache you,
that it is a shame for a man, if he haue long
heare?
15 But if a woman haue long heare, it is
a prayse for her: for her heare is geuen her for
a couerynge.
16 If any man lust to striue, we haue no
such custome, neither the Churches of God.
17 This I warne you of, and commende The Epistle
not, that ye come together for the better, but on Thursday
for the worse. next before
18 For first of al, when ye come toge- Easter.
ther in the Church, I heare that there be dis-
sentions among you, and I partly beleeue it.
19 For there must be also heresies among
you, that they which are * approoued among *or, tryed.
you, might be knowen.
20 When ye come together therefore in-
to one place, * you can not eate the Lordes *or, this is
supper: not to eate.
21 For euery one preuenteth other, in ea-
ting his owne supper: and one is hungrie,
and another is drunken.
22 What, haue ye not houses to eate & to
drynke in? Or despise ye the Church of God,
and shame them that haue not? What shall
I say vnto you? shal I prayse you? in this I
prayse you not.
23 That which I deliuered vnto you, I
receyued of the Lorde, that the Lorde Iesus
the same nyght in the which he was betrayed,
tooke bread:
24 And when he had geuen thankes, he
brake (it,) and sayd, *Take ye, eate ye, this is Mat.26.26
my body which is broken for you: this doo ye
in the remembrance of me.
25 After the same maner also (he tooke)
the cup when he had supped, saying, This cup
is the newe Testament in my blood: this doo
ye, as oft as ye drynke it, in remembrance of
me.
26 For as often as ye eate this bread, and
drynke this cuppe, ye doo shewe the Lordes
death tyl he come.
27 Wherefore, who so euer shal eate this
bread, and drynke this cuppe of the Lorde vn-
worthily, shalbe giltie of the body and blood
of the Lorde.
28 *But let a man examine him selfe, and 2.Cor.13.1
so let hym eate of this bread, and drynke of
this cup.
29 For he that eateth and drinketh vn-
worthily, eateth and drinketh damnation vn-
to hym selfe, makyng no difference of the
Lordes body.
30 For this cause many are weake and
sicke

sicke among you, and many sleepe.

31 For if we would iudge our selues, we
* or, punished. should not be * iudged.

32 But when we are iudged, we are * chastened of the Lorde, that we shoulde not be
* or, instructed. damned with the worlde.

33 Wherefore my brethren, when ye come togeather to eate, tarrie one for another.

34 If any man hunger, let hym eate at home, that ye come not togeather vnto condemnation. The rest wyl I set in order when I come.

The xii. Chapter.

1. The diuersitie of the gyftes of the holy ghost, ought to be vsed to the edifiyng of Christes Churche.

The Epistle on the fourth Sunday after Trinitie.

COncerning spirit. al (gyftes) brethren, I would not haue you ignorant.

2 Ye knowe that ye were Gentiles, caryed away vnto dumbe idolles, euen as ye were led.

Mar.9.39
* or, calleth Iesus accursed.

3 Wherefore I declare vnto you, that no man speakyng by the spirite of God * defieth Iesus: * also no man can say that * Iesus is the Lorde, but by the holy ghost.

John.13.13
* some reade: the Lorde Iesus.

4 There are diuersities of gyftes, but it is the selfe same spirite.

5 And there are differences of administrations, but it is the selfe same Lorde.

6 And there are diuers maners of operations, but it is the selfe same GOD, whiche woorketh al in al.

7 The manifestation of the spirite, is geuen to euery man to profite withal:

8 For to one is geuen by the spirite the worde of wysedome, to another the woorde of knowledge, by the same spirite:

9 To another (is geuen) fayth by the same spirite, to another the gyft of healing by the same spirite:

10 To another, power to (doo) myracles, to another prophesie, to another discernyng of spirites, to another diuers kyndes of tongues, to another the interpretation of tongues.

Rom.12.3

11 *But these al woorketh euen that one and the selfe same spirite, diuidyng to euery man seuerally euen as he wyl.

12 For as the body is one, and hath many members, and al the members of that one body, being many, are one body: euen so is Christe also.

13 For by one spirite are we all baptised into one body, whether (we be) Iewes or Gentiles, whether (we be) bonde or free: and haue al dronke of one spirite.

14 For the body is not one member, but many.

15 If the foote doo say, Because I am not the hande, I am not of the body: is it therefore not of the body?

16 And if the eare doo say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If al the body (were) an eye, where were then the hearyng? If al (were) hearing, where were the smellyng?

18 But nowe hath God set the members, euery one of them seuerall in the body, as it hath pleased hym.

19 If they were al one member, where were the body?

20 Nowe are there many members, yet but one body.

21 And the eye can not say vnto the hand, I haue no neede of thee: nor agayne, the head to the feete, I haue no neede of you.

22 Yea rather a great deale those members of the body which seeme to be more feeble, are necessarie.

23 And vpon those (members) of the body which we thinke to be lesse honourable, we owe more honour: and our vncomely (partes) haue more comelinesse.

24 For our comely (members) neede it not: but God hath tempered the body togeather, hauyng geuen the more honour to that (part) which lacked,

25 That there should be no strife in the body: but that the members should haue the same care one for another.

26 And if one member suffer, al the members suffer with it. If one member be honoured, all the members reioyce with it.

27 Ye are the body of Christe, and members in part.

28 *And God hath ordeyned some in the Churche, first Apostles, secondarily Prophetes, thirdly Teachers, then them that doo myracles: after that, the gyftes of healyng, helpers, gouernours, * diuersities of tongues. Ephes.4.11
* or, kindes

29 Are al, Apostles? are al, Prophetes, are all, Teachers? are al, doers of myracles?

30 Haue al the gyftes of healyng? doo al speake with tongues? doo all interprete?

31 Couet after the best gyftes: And yet shewe I vnto you a more excellent way.

The.xiii. Chapter.

Because loue is the fountayne and rule of edifiyng the Church, he setteth forth the nature, office, and prayse thereof.

THough I speake with the tongues of men, and of angels, and haue not charitie, I am (as) soundyng brasse, or (as) a tinckling Cymbale. The Epistle on Quinquagesima Sunday.

2 And though I haue prophesie, and vnderstande al (secretes), and al knowledge: yea yf I haue all fayth, so that I can remooue mountaynes, and haue not charitie, I am nothyng.

3 And though I bestowe all my goodes to feede the poore, and though I geue my body that I should be burned, and haue not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is curteous: Charitie enuieth not, charitie doeth not frowardly, * swelleth not,
* or, is not puffe vp.

5 Dealeth not dishonestly, seeketh not her owne, is not bitter, thynketh not euyl,

6 Reioyceth not in iniquitie, but reioyceth in the trueth:

7 Suffereth al things, beleeueth al things, hopeth al things, endureth al thynges.

8 Though that prophesiynges fayle, eyther tongues cease, or knowledge vanishe away, (yet) charitie falleth neuer away.

9 For our knowledge is * vnperfect, and our prophesiyng is vnperfect:
* or, in part.

10 But when that whiche is perfect is come, then that which is vnperfect shalbe done away.

11 When

11 When I was a chylde, I spake as a chylde, I vnderstood as a chylde, I imagined as a chylde: but as soone as I was a man, I put away chyldishnesse.

12 Now we see in a glasse, euen in a darke speakyng: but then (shall we see) face to face. Nowe I know vnperfectly: but then shall I knowe, euen as I am knowen.

13 Now abideth fayth, hope, and charitie, these three, but the cheefe of these is charitie.

The .xiiii. Chapter.

1. He exhorteth to charitie, commendeth the gyft of tongues, and other spiritual giftes.

FOlowe after charitie, and couet spiritual (gyftes:) but most cheefely that ye may prophesie.

2 For he that speaketh with (an vnknowen) tongue, speaketh not vnto men, but vnto God: For no man heareth (him:) Howe be it, in the spirite he speaketh mysteries.

3 But he that prophesieth, speaketh vnto men to edifiyng, and exhortation, and comfort.

4 He that speaketh with (an vnknowen) tongue, edifieth him selfe: but he that prophecieth, edifieth the Church.

5 I woulde that ye al spake with tongues, but rather that ye prophesied: For greater is he that prophesieth, then he that speaketh with tongues, except he expound it, that the Church may receiue edifiyng.

6 Nowe brethren, yf I come vnto you speakyng with tongues: what shall I profite you, except I shall speake to you either by reuelation, or by knowledge, or by prophesiyng, or by doctrine?

7 And euen thinges without lyfe, geuing sound, whether (it be) a pipe, or an harpe, except they geue a distinction in the soundes, howe shal it be knowen what is piped or harped?

8 For yf the Trumpe geue an vncertaine sound, who shalbe prepared to the warre?

9 So likewyse you, except ye vtter wordes by the tongue easie to be vnderstood, how shal it be knowen what is spoken? For ye shall speake in the ayre.

10 There are happily so many kindes of voyces in the world, and none (of them) are without signification.

11 Therefore yf I know not the meaning of the voyce, I shalbe vnto him that speaketh an aliant, and he that speaketh shalbe an aliant vnto me.

12 Euen so ye, for as muche as ye couet spirituall (gyftes,) seeke that ye may excell, vnto the edifiyng of the Church.

13 Wherefore, let him that speaketh with tongues, pray that he may interprete.

14 For yf I pray with (an vnknowen) tongue, my spirite prayeth, but my vnderstandyng is vnfruitefull.

15 What is it then? I wyll pray with the spirite, and wyll pray with the vnderstandyng also: I wyll syng with the spirite, and wyll syng with the vnderstandyng also.

16 For when thou shalt blesse with the spirit, howe shall he that * occupieth the roome of the vnlearned say Amen at thy geuyng of thankes, seeing he vnderstandeth not what thou sayest?

17 Thou verily geuest thankes well, but the other is not edified.

18 I thanke my GOD, I speake with tongues more then ye all.

19 Yet had I rather in the Churche to speake fiue woordes with my vnderstandyng, that by my voyce I might teache other also, then ten thousand woordes in (an vnknowen) tongue.

20 Brethren, be not chyldren in vnderstandyng: howe be it, as concernyng nought-tinesse be ye chyldren, but in vnderstandyng be perfect.

21 In the law it is written, * With (men of) sundry tongues and sundry lippes, wyll I speake vnto this people: and yet for all that, wyll they not heare me, sayth the Lord. Esai.28.

22 Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: but prophesiyng (serueth) not for them that beleeue not, but for them whiche beleeue.

23 If therefore all the Church be come together into one place, and all speake with tongues, and there come in they that are vnlearned, or they which beleeue not, wyll they not say that ye are mad?

24 But yf all prophesie, and there come in one that beleeueth not: or one vnlearned: he is rebuked of all men, he is iudged of all men.

25 And so are the secretes of his hart made manifest, and so hauing fallen downe on his face, he wyl woorshyp God, saying that God is in you of a trueth.

26 Howe is it then brethren? When ye come together, euery one of you hath a Psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all thinges be done vnto edifiyng.

27 If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interprete.

28 But yf there be no interpreter, let him keepe silence in the Churche, and let him speake to him selfe, and to God.

29 Let the prophetes speake two or three, and let the other iudge.

30 If any reuelation be made to another that sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, that al may learne, and al may be comforted.

32 And the spirites of the prophetes are subiect to the prophetes.

33 For God is not (the author) of confusion, but of peace, as in all Churches of the saintes.

34 * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, * as sayth the lawe. 1.Tim.2.12. Gene 3.16.

35 If they wyll learne any thyng, let them aske their husbandes at home: For it is a shame for women to speake in the Churche.

36 Sprong the woord of God from you: eyther came it vnto you only?

37 If any man thynke him selfe to be a prophete, eyther spirituall, let him knowe that

* Or, Method.

that the things that I wryte vnto you, are the commaundementes of the Lord.

38 But yf any man be ignorant, let hym be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake with tongues.

40 Let all thinges be done honestly, and in order.

The xv. Chapter.

1. He prooueth the resurrection of the dead,
2. and fyrst that Christe is rysen.

The Epistle on the ix. sunday after Trinitie.

MOreouer, * brethren, I declare vnto you the Gospell which I preached vnto you, whiche also ye haue receyued, and wherein ye haue * continued.

Galath.1.11 * or, stoode

2 By the whiche also ye are saued, yf ye keepe the doctrine which I preached vnto you, except ye haue beleeued in vayne.

3 For I deliuered vnto you fyrst of all, that which also I receiued, howe that Christe dyed for our sinnes, accordyng to the Scriptures:

John.2.1 4 * And that he was buryed, and that he arose the third day, accordyng to the Scriptures:

Joh.20.19 5 * And that he was seene of Cephas, then of the twelue:

6 After that he was seene of moe then fiue hundred brethren at once: of which, the more part remayne vnto this day, and some are fallen asleepe.

7 And after that he was seene of James, then of all the Apostles.

Actes.9.4 8 * And last of all he was seene of me, as of one borne out of due tyme.

9 For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the Church of God.

Ephes.3.7 10 * But by the grace of God, I am that I am, and his grace which is in me, was not vayne: but I laboured more abundantly then they all, yet not I, but the grace of GOD which is with me.

11 Therefore, whether it were I or they, so we preache, and so haue ye beleeued.

12 If Christe be preached, howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead?

13 If there be no rysyng of the dead, then is Christe not rysen.

14 If Christe be not rysen, then is our preachyng vayne, and your fayth is also vayne.

15 Yea, and we are found false witnesses of God, because we haue testified of GOD, howe that he raysed vp Christe: whom he rayssed not vp, yf so be that the dead ryse not.

16 For yf the dead rise not, then is not Christe rysen.

17 If it be so that Christe is not rysen, then is your fayth vayne, ye are yet in your sinnes:

18 But also they whiche are fallen a sleepe in Christe, are perished.

19 If in this lyfe only we haue hope in Christe, then are we of all men most miserable.

20 But nowe is Christe rysen from the dead, he is become the fyrst fruites of them that sleapt.

21 For since by man (came) death, euen so by man (came) the resurrection of the dead.

22 For as by * Adam all dye, euen so * by Christe shall all be made alyue,

* or, in Adam
* or, in Christe.

23 But euery man in his owne order. The fyrst fruites is Christe, afterward, they that are Christes at his comming.

24 Then (commeth) the end, when he shal haue deliuered vp the kyngdome to God the father, when he shal haue put downe all rule, and all authoritie, and power.

25 For he must raigne * tyll he shall haue put all his enimies vnder his feete.

Psal.110.1

26 The last enimie that shalbe destroyed, (is) death.

27 * For he hath put downe all thinges vnder his feete: But when he sayth, al things are put vnder him, it is manifest that he is excepted which dyd put all thinges vnder him.

Psalm.8.7

28 When all thinges shalbe subdued vnto hym, then shal the sonne also him selfe be subiect vnto him that put all thinges vnder him, that God may be all in all.

29 Els what shall they doo whiche are baptised for the dead, yf the dead ryse not at all? Why are they then baptised for the dead?

30 And why stand we in iopardy euery houre?

31 (I protest) by our reioycing whiche I haue in Christ Jesus our Lord, I dye dayly.

32 If I haue fought with beastes at Ephesus, after the maner of men, what auaileth it me, yf the dead ryse not? Let vs eate and drinke, for to morowe we dye.

33 Be ye not deceiued: Euyll woordes corrupt good maners.

34 Awake to ryghteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

Esai.22.13

35 But some man wyll say, Howe are the dead raysed vp? With what body doo they come?

36 Thou * foole, that which thou sowest, is not quickened, except it dye.

* or, mad man.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, it may chaunce of wheate, or of some other (corne.)

38 But God geueth it a body, as it hath pleased him, and to euery seede his owne body.

39 All flesh, is not * the same flesh, but there is one (maner of) flesh of men, another flesh of beastes, another of fyshes, and another of birdes.

* or, one maner of flesh.

40 There are also celestiall bodyes, and bodyes terrestriall: but the glory of the celestiall is one, and (the glory) of the terrestriall another.

41 There is one glory of the sunne, and another glory of the moone, and another glory of the starres: For (one) starre differeth from (another) starre in glory.

42 So is the resurrection of the dead. It is sowen in corruption, it ryseth in incorruption.

43 It is sowen in dishonour, it ryseth in honour. It is sowen in weakenesse, it ryseth in power.

44 It is sowen a naturall body, it ryseth a spirituall body. There is a naturall body, and there is a spirituall body.

45 And

45 And so it is also written: The first man *Adam was made a lyuyng soule, & the
Gen.2.7 last Adam was made a quickenyng spirite.
46 Howbeit, that is not first whiche is spiritual, but that (which is) natural, and then that (which is) spiritual.
47 The first man (is) of the earth, earthie, the second man (is) the Lorde from heauen:
48 As is the earthie, suche (are) they that are earthie: and as is the heauenly, such (are) they also that are heauenly.
49 And as we haue borne the image of the earthie, we shal also beare the image of the heauenly.
50 This say I brethren, that flesche and blood can not enherite the kingdome of God: neyther doeth corruption inherite incorruption.
51 Beholde, I shewe you a mysterie. We shal not al sleepe, but we shal al be changed.
52 In a moment, in the twinckling of an
Num.24.13 eye, *at the last trumpe (for the trumpe shall blowe) and the dead shall ryse incorruptible, and we shalbe changed.
53 For this corruptible must put on incorruption, and this mortal (must) put on immortalitie.
54 When this corruptible shal haue put on incorruption, and this mortal shal haue put on immortalitie, then shalbe brought to passe the saying that is written, Death is swalowed vp in victorie.
1.Ioh.5.5 55 *O death, where is thy styng? O *hel
*hgraue. where is thy victorie?
56 The styng of death (is) sinne, and the strength of sinne is the lawe.
57 But thankes be vnto God, which geueth vs the victorie through our Lorde Iesus Christe.
58 Therefore my beloued brethren, be ye stedfast, vnmoueable, alwayes aboundyng in the worke of the Lorde, for as much as ye knowe that your labour is not in vayne in the Lorde.

The. xvi. Chapter.

He putteth them in remembrance of the geatheryng for the poore brethren at Hierusalem.

1.Cor.11.29 COncernyng the *collection for the saintes, as I haue ordeyned in the Churches of Galatia, euen so doo ye.
2 Upon some Sabboth day, let euery one of you put aside by hym selfe, laying vp as God hath prospered hym, that then there be no geatherynges when I come.
3 When I am come, whom so euer ye shal allowe by (your) letters, them wyl I sende to bryng your liberalitie vnto Hierusalem.
4 And if it be meete that I goe also, they shal goe with me.
5 I wyl come vnto you, after I shall haue gone ouer Macedonia, (For I doo nowe passe through Macedonia.)
6 And it may be that I wyl abide, yea, or wynter with you, that ye may bryng me on my way, whyther so euer I goe.
7 For I wyl not see you nowe in my passage, but I trust to abide a while with you, if the Lorde suffer me.
8 I wyl tarry at Ephesus vntyll Whitesuntide:
9 For a great doore and effectual is opened vnto me, and there are many aduersaries.
10 If Timotheus come, see that he may be without feare with you: for he worketh the worke of the Lorde, as I doo.
11 Let no man therefore despise him, but conuey hym foorth in peace, that he may come vnto me, for I looke for hym with the brethren.
12 As touchyng (our) brother Apollo, I greatly desyred hym to come vnto you with the brethren, but his wyll was not at all to come at this time: but he wyll come when he shal haue conuenient time.
13 Watche ye, stande ye fast in the fayth, quite you like men, be strong.
14 Let all your thinges be doone with charitie.
15 I beseche you brethren, (ye knowe the house of Stephana, that it is the first fruites of Achaia, and that they haue addicted them selues to the ministerie of the saintes,)
16 That ye be also obedient vnto suche, and to al that helpe with vs, and labour.
17 I am glad of the comming of Stephana, and Fortunatus, and Achaicus: for that whiche was lackyng (vnto me) on your part, they haue supplied.
18 For they haue comforted my spirite and yours: therefore knowe ye them that are suche.
19 The Churches of Asia salute you: Aquila and Priscilla salute you muche in the Lorde, with the Church that is in their house.
20 All the brethren greete you. *Greete ye one another with an holy kysse. Rom.16.16
21 The salutation of (me) Paul, with mine owne hande.
22 If any man loue not the Lorde Iesus Christ, the same be (a) Anathema maranatha.
23 The grace of our Lorde Iesus Christe (be) with you.
24 My loue be with you al in Christ Iesus, Amen.

a. A woorde wherewith the accursed or vyle person in the extremest degree is signified.

The first Epistle to the Corinthians, was written from Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.

The seconde Epistle of saint Paul the Apostle to the Corinthians.

The first Chapter.

He declareth the great profyte that commeth to the faythful by theyr afflictions.



AUL an apostle of Jesu Christ, by the wyl of GOD, and brother Timotheus, vnto the church of GOD, whiche is at Corinthus, with all the saintes whiche are in all Achaia:

2 Grace be with you, and peace from God the father, and from the Lorde Jesus Christe.

Ephe.1.3 3 *Blessed be God the father of our Lord Jesus Christe, (whiche is) the father of mercies, and the God of al comfort:

4 Which comforteth vs in al our tribulations, that we may be able to comfort them whiche are in al maner trouble, with the comfort wherewith we our selues are comforted of God.

5 For as the afflictions of Christe are plenteous in vs: euen so is our consolation plenteous by Christe.

6 Whether we be troubled, (it is) for your consolation and saluation, which (saluation) is wrought by the suffering of the same afflictions which we also suffer: or whether we be comforted, (it is) for your consolation and saluation, and our hope of you is stedfast.

7 Knowing that as ye are partakers of the afflictions, (so ye shalbe partakers) also of the consolation.

8 For we woulde not brethren, haue you ignorant of our trouble whiche came vnto vs in Asia: that we were greeued out of measure, passyng strength, insomuch that we were in great doubt, euen of lyfe.

9 But we receiued the sentence of death in our selues, that we should not put our trust in our selues, but in God, which rayseth the dead:

10 Who deliuered vs frō so great a death, and doeth deliuer: in whom we trust that hereafter also he wyl deliuer (vs:)

Rom.15.30 11 *You also helping together by prayer for vs, that for the benefites (bestowed) vpon vs, by the meanes of many persons, thankes may be geuen of many on our behalfe.

12 For our reioycing is this, the testimony of our conscience, that in simplicitie and godly pureneſſe, not with fleshly wysedome, but by the grace of God, we haue had our conuersation in the worlde, and most of all to youwardes.

13 For we write none other thinges vnto you then that ye reade, and also that ye acknowledge, and I trust ye shal acknowledge vnto the ende,

14 Euen as ye haue acknowledged vs partly, that we are your reioycyng, euen as yee are ours in the day of the Lorde Jesus.

15 And in this confidence was I minded first to haue come vnto you, that ye might haue had * one pleasure more:

* or, the seconde benefite.

16 And to passe by you into Macedonia, and to come agayne out of Macedonia vnto you, and to be led foorth of you into Jurie.

17 When I therefore was thus mynded, dyd I vse lightnesse? or mynde I carnally those thynges which I mynde, that with me shoulde be yea yea, and nay nay?

18 Yea God is faythful, for our preaching to you, was not yea, and nay.

19 For Gods sonne Jesus Christ, which was preached among you by vs, euen by me, and Syluanus, and Timotheus, was not yea and nay, but in hym it was yea.

20 For all the promyses of God in him are yea, and are in hym, Amen, vnto the glory of God through vs.

21 And he which stablisheth vs with you in Christe, and hath annointed vs, (is) God:

22 Which hath also sealed vs, & hath geuen the earnest of the spirite in our hartes.

23 I cal God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus,

24 Not that we be lords ouer your faith, but are helpers of your ioy: for by fayth ye stande.

The .ii. Chapter.

Paul reioyceth in God for the efficacie of his doctrine.

BUt I determined this in me selfe, that I woulde not come againe to you in heauinesse.

2 For if I make you sory, who is he that maketh me glad, but the same which is made sory by me?

3 And I wrote this same vnto you, least when I came, I shoulde take heauinesse of them of whom I ought to reioyce, hauyng confidence in you all, that my ioy, (is the ioy) of you al.

4 For in great affliction and anguishe of hart, I wrote vnto you with many teares: not that ye should be made sory, but that ye might perceyue the loue which I haue most aboundantly vnto you,

5 But if any man hath caused sorow, the same hath not made me sory, but partly, least I should ouergreeue you al.

6 It is sufficient vnto the same man that he was rebuked of many.

7 So that nowe contrarywise ye ought rather to forgeue him, and comfort him, least the same (person) should be swalowed vp with ouermuche heauinesse.

8 Wherefore, I pray you, that you would confirme your loue towardes hym.

9 For to this end also dyd I write, that I myght knowe the proofe of you, whether ye be obedient in all thinges.

10 To whom ye forgeue any thing, I (for geue) also: For yf I forgeue any thyng, to whom

whom I forgaue it, for your sakes(forgaue I it)in the syght of Christ,

11 Lest we should be circumuented of Satan: for we are not ignorant of his deuises.

12 Furthermore,when I came to Troada, to (preache)Christes Gospel,and a doore was opened vnto me of the Lorde,

13 I had no rest in my spirite, because I founde not Titus my brother,but when I had taken my leaue of them, I went away into Macedonia.

14 Nowe thankes be vnto God,which alwayes causeth vs to triumph in Christe, and openeth the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them whiche perishe.

16 To the one(are we)the sauour of death, vnto death: and vnto the other, the sauour of lyfe, vnto lyfe: * And who is meete vnto these thinges?

Rom.11.16.

17 For we are not as many are, whiche chop and change with the woord of God: but as of pureneſſe, but as of God in the sight of God,speake we * in Christe.

* or, of Christe.

The. iii. Chapter.

Paul exalteth his apostleshyp against the braggers of the false apostles.

DO we begin to commende our selues agayne: Or neede we, as some (other)Epistles of commendation vnto you? or (letters)of commendation from you?

2 Ye are our Epistle written in our hartes, * vnderstoode and read of al men:

* or, known.

3 Forasmuche as ye are manifestly declared that ye are the Epistle of Christ ministred by vs,written not with inke, but with the spirite of the liuing God, not in stony tables, but in fleshy tables of the hart.

4 Suche trust haue we through Christ to Godward.

The Epistle on the.xii. Sunday after Trinitie.

5 Not that we are sufficient of our selues, to thynke any thyng, as of our selues: but our sufficiencie(is) of God:

6 Whiche haue made vs able ministers of the newe testament, not of the letter, but of the spirite: for the letter kylleth, but the spirite geueth lyfe.

7 But yf the ministration of death in letters figured in stones, was with glory, so that the chyldren of Israel coulde not stedfastly beholde the face of Moses, for the glory of the countenaunce, whiche(glory) is doone away:

8 How shal not the ministration of the spirite be muche more in glory?

9 For yf the ministration of condemnation be glory: muche more doth the ministration of ryghteousnesse exceede in glory.

10 For euen that whiche was glorified, was not glorified in this behalfe, because of the exceedyng glory.

11 For if that which is put away was glorious: much more that whiche remayneth, is glorious.

12 Seing then that we haue such hope, we vse great boldnesse of speache:

13 And not as Moses, whiche put a vale ouer his face, that the chyldren of Israel should not stedfastly looke into the ende of that whiche is abolished.

14 But their mindes were * blinded: for vntyl this day remayneth the same vale vntaken away in the readyng of the olde testament, which(vale)is put away in Christe.

* or, hardened.

15 But euen vnto this day when Moses is read,the vale is layde vpon their hart.

16 Neuertheless,when it shal turne to the Lord,the vale shalbe taken away.

17 * The Lorde is the spirite: and where the spirite of the Lord(is,)there(is)libertie.

John.4. 24.

18 But we al beholdyng(as) in a myrrour the glory of the Lorde, with his face open, are changed vnto the same image from glory to glory, euen as of the spirite of the Lorde.

The. iiii. Chapter.

1. He declareth his diligence and roundnesse in his office, 17. shewing what profite commeth thereby.

THerefore, seeyng that we haue suche a ministerie, as we haue receyued mercy, we faynt not:

The Epistle on S. Matthewe the Apostle.

2 But haue cast from vs the cloked of vnhonestie, walkyng not in craftinesse, neyther handelyng the woorde of God deceytfully,but in openyng of the trueth, commendyng our selues to euery mans conscience in the sight of God.

3 Yf our Gospel be hyd, it is hyd in them that are lost:

4 In whom the God of this worlde hath blinded the mindes of them which beleeue not, lest the lyght of the Gospel of the glory of Christe shoulde shyne vnto them(whiche is the image of God.)

5 For we preach not our selues,but Christ Jesus the Lord, and our selues your seruantes for Jesus sake.

6 For it is GOD that * commaunded the lyght to shyne out of darknesse, who hath shyned in our hartes, for(to geue) the lyght of the knowledge of the glory of God, in the face of Jesus Christe.

Gene.1.3.

7 But we haue this treasure in earthen vesselles,that the excellencie of the power may be Gods,and not of vs.

8 We are troubled on euery side, yet are we not * without shift:We are in pouertie,but not in extreeme pouertie.

* or, driuen into a narow corner.

9 We are persecuted,but are not forsaken therein: we are cast downe, but we perysshe not:

10 We alwayes beare about in the body the dying of our Lorde Jesus, that the lyfe of Jesus myght also be made manifest in our body.

11 For we which lyue,are alwayes deliuered vnto death for Jesus sake,that the lyfe also of Jesus myght be made manifest in our mortal flesshe.

12 So then,death woorketh in vs,but life in you.

13 Seeing then that we haue the same spirite of fayth (according as it is written, * I beleeued, and therefore haue I spoken:)We also beleeue,and therefore speake:

Psal.116.10

14 Knowyng that he,whiche rayſed vp the Lord Jesus,shal raise vp vs also by the meanes of Jesus,and shal set vs with you.

15 For al thinges * (doo I)for your(sakes) that

* or, are done.

that the plenteous grace by thankes geuyng of many, may redounde to the prayse of God.

16 Wherefore we are not weeried: but though our outwarde man perishe, yet the inwarde man is renued day by day.

17 For the momentanie lyghtnesse of our tribulation, prepareth an exceedyng and an eternal weyght of glory vnto vs:

18 Whyle we looke not on the thinges whiche are seene, but on the thinges which are not seene: for the thynges whiche are seene, are temporal: but the thinges which are not seene, are eternal.

The. v. Chapter.

Paul proceedeth to declare the vtilitie that commeth by the crosse.

FOR we knowe that yf our earthlye a house of this tabernacle were destroyed, we haue a buyldyng of God, (euen) an habitation not made with handes, but eternal in heauen.

a. After this body shalbe dissolued, it shalbe made incorruptible & immortal. Apo. 16, 15.

2 For therefore sygh we, desiring (vpon our clothyng) to be further clothed with our house which is from heauen:

3 Yf so be that we * being clothed, shal not be founde naked.

4 For we that are in this tabernacle, sigh, beyng burdened, because we woulde not put of our clothyng, but vppon the same put on more, that mortalitie myght be swalowed vp of lyfe.

5 He that hath ordeyned vs for the selfe same thyng, (is) God, whiche hath also geuen vnto vs the earnest of the spirite.

6 Therfore we are alway of good cheare, and knowe that as long as we are at home in the body, we are absent from the Lord.

7 (For we walke by fayth, not after outwarde appearaunce.)

8 Neuertheless, we are of good comfort, and had rather to be absent from the body, and to be present with the Lorde.

9 Wherefore, whether we be at home, or from home, we endeuour our selues to be accepted vnto hym.

Rom. 14. 10. 10 * For we must all appeare before the iudgement seate of Christ, that euery man may receyue the woorkes of his body, accordyng to that he hath doone, whether it be good or bad.

11 Knowing therfore the feare of the Lord, we perswade men, for we are knowen well ynough vnto God: I trust also that we are knowen in your consciences.

12 For we commend not our selues againe vnto you, but geue you an occasion to glory on our behalfe, that ye may haue somewhat agaynst them whiche glory in the face, and not in the hart.

13 For if we be too feruent, to God are we (too feruent:) Or if we keepe measure, for your cause (keepe we measure.)

14 For the loue of Christ constraineth vs, because we thus iudge, that yf one dyed for all, then were al dead.

15 And he dyed for all, that they whiche lyue, shoulde not hencefoorth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne.

16 Wherefore hencefoorth knowe we no man after the flesh: Insomuche though we haue knowen Christe after the flesh, nowe yet hencefoorth knowe we hym no more.

17 * Therfore yf any man (be) in Christ, he is a newe creature: Olde thynges are passed away, behold, al thynges are become newe. Esai. 43. 18.

18 And al thinges are of God, which hath reconciled vs vnto hym selfe by Iesus Christe, and hath geuen to vs the ministerie of reconciliation.

19 For God was in Christe, reconcilyng the worlde to hym selfe, not imputing their sinnes vnto them, and hath committed to vs the preachyng of the attonement.

20 Nowe then are we messengers for Christe, euen as though God dyd beseeche you through vs: (o)praye we you in Christs steade, that ye be reconciled vnto God.

21 For he hath made hym to be sinne for vs, whiche knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym.

The. vi. Chapter.

An exhortation to Christian lyfe.

WE also as helpers (to hym) exhort you, that ye receiue not the grace of God in vayne. The Epistle on the fyrst sunday in Lent.

2 (For he sayth, * I haue hearde thee in a tyme accepted, and in the day of saluation haue I succoured thee: Beholde, nowe is that accepted tyme, beholde, nowe is that day of saluation,) Esai. 49. 8.

3 Geuyng no offence in any thing, that the ministerie be not blamed.

4 But in al thinges behauing our selues as the ministers of God, in muche patience, in afflictions, in necessities, in anguysshes,

5 In stripes, in prisonmentes, in stryfes, in labours, in watchinges, in fastynges,

6 By pureneſſe, by knowledge, by long suffering, by kyndnesse, by the holy ghost, by loue vnfayned:

7 By the woorde of trueth, by the power of God, by the armour of righteousnesse, of the ryght hand and on the left,

8 By honour and dishonour, by euil report and good report, as deceyuers, and (yet) true,

9 As vnknowen, and (yet) knowen: as dyeing, and behold we lyue: as chastened, and not killed:

10 As sorowyng, and yet alway mery: as poore, and yet makyng many ryche: as hauing nothing, and yet possessing al thinges.

11 O ye Corinthians, our mouth is open vnto you, our hart is enlarged.

12 Ye are not pressed into a narow roome in vs, but are pressed into a narowe roome in your owne bowels.

13 Now for the same recompence (I speake as vnto (my) children) be ye also enlarged.

14 And * beare not ye the yoke together with the vnbeleeuers. For what felowshyp hath ryghteousnesse with vnryghteousnesse? or what communion hath lyght with darknesse? * or, be not ye vnequally yoked.

15 Or what concorde hath Christe with Belial? eyther what part hath he that beleeueth with an infidel?

16 Or what agreement the temple of God with idolles? For ye are the temple of the lyuyng God, as sayde God, * I wyll dwell in them, and walke (in them,) and wyll be their God, 2. Cor. 3. 16.

God, and they shalbe my people.

Leui.26.11. 17 *Wherefore come out from among them, and be ye separated (from them) sayth the Lord,) and touche none vncleane thyng, & I wyl receiue you,

Jer.32.1. 18 *And wyl be a father vnto you, and ye shalbe my sonnes and daughters, sayth the Lord almyghtie.

The.vii.Chapter.

He exhorteth them by the promyse of God to keepe them selues pure.

HAuing therefore these promises (dearely beloued) let vs cleanse our selues from al fylthynesse of the flesshe and spirit, perfecting holynesse in the feare of God.

2 *Receyue vs: we haue wronged no man, we haue corrupted no man, we haue defrauded no man.

* or, vnderstand.

3 I speake not this to condemne (you,) for I haue shewed you before, that ye are in our hartes to dye and lyue with you.

4 I vse great boldnesse of speache towardes you, I glory greatly in you: I am filled with comforte: and am exceedyng ioyous in al our tribulation.

5 For when we were come into Macedonia, our flesshe had no rest, but we were troubled on euery side: without were fightinges, within were feares.

6 Neuertheles, God that comforteth the humble, comforted vs by the cumming of Titus.

7 And not by his comming only, but also by the consolation whiche he receyued of you, when he tolde vs your vehement desyre, your weeping, your feruent minde toward me: so that I reioyced the more.

8 For though I made you sory with a letter, I repent not, though I dyd repent: For I perceyue that the same Epistle made you sory, though it were but for a season.

9 I nowe reioyce: not that ye were made sory, but that ye were made sory to repentance: for ye were made sorie to Godward, that in nothyng ye myght be hurte by vs.

2.Pet.2.19 10 For godly sorowe, causeth repentance vnto saluation, not to be repented of: but the sorowe of the worlde causeth death.

11 For beholde, this selfe same thyng that ye were made sorie to Godward, howe muche carefulnesse it hath wrought in you: yea (what) (a) clearyng of your selues, yea (what) indignation, yea (what) feare, yea (what) vehement desyre, yea (what) zeale, yea (what) punishment: for in al thynges ye haue shewed your selues that ye were cleare in that matter.

a In asking God forgeuenesse.

12 Wherefore, though I wrote vnto you, (I did it) not for his cause that had done the hurt, neyther for his cause that was hurte: * but that your good minde to vs warde, might appeare among you in the syght of God.

* or, but that our care toward you in the sight of God, myght appeare vnto you.

13 Therefore we are comforted in your comforte: yea and exceedyngly the more ioyed we for the ioy of Titus, because his spirite was refreshed by you al.

14 But if I haue boasted any thyng vnto him of you, I haue not been shamed (therein,) for as we speake al thynges vnto you in trueth, euen so our boastyng which I made vnto Titus, is founde a trueth.

15 And his * inwarde affection is more abundant towarde you, whyle he remembreth the obedience of you al, howe with feare and tremblyng ye receyue hym.

* or, reade, but through the feruentnes of other, prouoking also the perfectnesse of your loue.

16 I reioyce that I haue confidence in you in all thynges.

The.viii.Chapter.

1. By the example of the Macedonians, 9. and Christ, he exhorteth them to continue in releeuyng the poore saintes, commendyng their good begynnyng.

MOreouer, we do you to wit brethren, of the grace of God, which was geuen in the Churches of Macedonia,

2 Howe that in much tryal of affliction their ioy abounded, and their deepe pouertie abounded into the richesse of their liberalitie.

3 For to their powers (I beare them record) yea and beyond their powers, they (were) wyllyng of them selues:

4 Praying vs with great instance, that we would receyue this grace and societie of the ministerie which is towarde the saintes.

5 And this they dyd, not as we looked for: but gaue their owne selues fyrst to the Lorde, and (after) vnto vs by the wyll of God,

6 That we should desyre Titus to accomplishe the same grace among you also, euen as he had begun.

7 Nowe therefore as ye are plenteous in al thyngs, in fayth, and in worde, and in knowledge, and in al feruentnesse, and in loue, whiche ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but becaule of the feruentnesse of * other, and proouyng the vnfaignednesse of your loue.

9 For ye knowe the grace of our Lord Iesus Christe, that though he was ryche, yet for your sakes he became poore, that ye thorowe his pouertie myght be made ryche.

10 And I geue counsel herein: for this is expedient for you, whiche haue begun not to doo onely, but also to wyl a yeere agoe.

11 Nowe therefore perfourme to doo (it) also: that as there appeared in you a redynesse to wyl, euen so there may appeare a redinesse to perfourme, of that whiche ye haue.

12 For yf there be fyrst a wyllyng minde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

13 Truely, not that other be set at ease, and you burdened:

14 But of lyke condition nowe at this tyme your abundance (supplieth) their want, that their abundance also may supply your want, that there may be equalitie:

15 As it is written, * He that had (gathered) much, had nothyng ouer, and he that had (gathered) lytle, had no lacke. Exod.26.18

16 Thankes be vnto God, whiche put the same earnest care for you in the hart of Titus.

17 Because he accepted the exhortation: and being the more careful, came of his owne accorde vnto you.

18 We haue sent with hym that brother, whose prayse is in the Gospel thyroughout

al the Churches:

19 And not that onely, but he was also chosen of the Churches to be a felowe with vs in our iourney, concernyng this * grace that is ministred by vs vnto the glory of the same Lorde, and (declaration) of your redy mynde,)

* or, beneficence.

20 Eschewing this, that any man shoulde rebuke vs in this plenteous distribution that is ministred by vs:

21 Making prouision for honest thinges, not onely in the sight of the Lorde, but also in the sight of men.

22 We haue sent with them a brother of oures, whom we haue oftentimes proued diligent in many thinges, but nowe much more diligent, for the great confidence * (whiche I haue) in you:

* or, whiche he hath.

23 Whether (any doo enquire) of Titus, he is my felowe and helper concernyng you: or of other which are our brethren, they are the messengers of the Churches, (and) the glorie of Christe.

24 Wherefore shewe ye vnto them the proofe of your loue, and of our boasting on your behalfe in the sight of the Churches.

The.ix.Chapter.

The cause of Titus and his companions commyng to them.

FOr of the ministring to the saintes, it is superfluous for me to write vnto you.

2 For I knowe the redinesse of your minde, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and * your zeale hath prouoked many.

* or, zeale in you.

3 Yet haue I sent the brethren, lest our boasting of you shoulde be in vayne in this behalfe, that (as I haue sayde) ye may be prepared.

4 Lest haply if they of Macedonia come with me, and find you vnprepared, we, (I wyl not say you) shoulde be ashamed in this boldnesse of boasting.

5 Therefore I thought it necessarie to exhorte the brethren, that they woulde come before vnto you, and prepare your forepromised beneficence, that it myght be redie as a beneficence, and (a) not as an extortion.

a. That is, as a thyng extorted or violently wrong from you.

6 This yet (I say) he whiche soweth sparingly, shal reape sparingly: and he that soweth bountifully, shal reape bountifully.

Rom.12.8. Eccl.35.11.

7 *Euery man accordyng as he purposeth in his hart, so let hym geue, not grudgingly, or of necessitie: for God loueth a chearefull geuer.

8 God is able to make you plentiful in al grace, that ye in al thinges hauing alwayes sufficient vnto the vttermost, may be plentiful in euery good woorke.

Psal.112.9

9 As it is written, *He hath dispersed abrode, he hath geuen to the poore, his righteousnesse remayneth for euer.

10 Moreouer (I beseeche hym) that ministreth seede vnto the sower, to minister bread also for foode, and to multiplie your seede, and so increase the fruites of your righteousnesse:

11 That in al thynges ye may be made riche vnto al bountifulnesse, whiche causeth thorow vs thankes geuing vnto God.

12 For the administration of this seruice, not onely supplieth the want of the saints, but also is abundant by the thankes geuing of many vnto God,

13 (Whiles by the experiment of this ministration, they glorifie God for the obedience of your consenting to the Gospel of Christ, and for your liberal distribution to them, and to al men:)

14 And by their prayers for you, whiche * long after you for the abundant grace of God in you.

* or, are greatly affectioned to. warde you.

15 Thanks be vnto God, for his vnspeakable gyft.

The.x.Chapter.

He toucheth the false apostls, & defendeth his aucthoritie, exhortyng them to obedience.

I Paul mee selfe beseeche you by the meekenesse and gentlenes of Christ, which in presence am lowly among you: but am bolde towarde you beyng absent.

2 I beseech you, that I may not (neede) to be bold when I am present, with that same boldnesse, wherewith I * am supposed to haue ben bold agaynst some, which repute vs as though we walked accordyng to the flesh.

* or, where with I meane to be bolde.

3 For walking in the flesh, yet we doo not warre accordyng to the flesh.

4 (For the weapons of our warfare are not carnal, but mighty through God, to the ouerthrowyng of strong holdes,)

5 Wherwith we ouerthrow counsels, and euery hygh thyng that is exalted agaynst the knowledge of GOD and bryng into captiuitie all imagination to the obedyence of Christe:

6 And hauing in a redynesse wherewith to take vengeance on all disobedience, when your obedience is fulfylled.

7 Looke ye on thynges after the vtter appearance: If any man trust in hym selfe that he is Christes, let hym consider this agayne of hym selfe, that as he (is) of Christe, euen so (are) we of Christ.

8 For though I shoulde boast somewhat more of our aucthoritie, which the Lorde hath geuen to vs for edification, and not for your destruction, I shoulde not be ashamed,

9 Lest I should seeme as it were to make you afrayde by letters.

10 For the letters (sayth he) are sore and strong: but (his) bodyly presence is weake, and his speache nothyng worth.

11 Let hym that is such a one, thynke on this wise, that as we are in woorde by letters when we are absent, such also are we in deede when we are present.

12 For we dare not number or compare our selues with certayne whiche prayse them selues: neuertheles, whyle they measure them selues with them selues, and compare them selues with them selues, they vnderstande not.

13 But we wyll not boast aboue measure: but accordyng to the measure of the rule whiche God hath distributed vnto vs, a measure to reache euen vnto you.

14 For we stretch not out our selues beyond measure, as though we reached not vnto you:

you: For euen to you also haue we come with the Gospel of Christe:

15 Not boasting our selues out of measure in other mens labours: but hopyng when your fayth is encreased, to be magnyfied among you accordyng to our measure abundantly.

16 That I may preache the Gospell in those(regions)which(are)beyond you: and not glory of those thinges which by another mans measure are prepared alredy.

Jer.9.24. 17 *But let him that gloryeth,glory in the Lorde.

18 For he that commendeth hym selfe, is not alowed, but whom the Lord commendeth.

The.xi. Chapter.

2 He declareth his affection towarde them. 5. The excellencie of his ministerie. 9. And his diligence in the same.

WOulde to God ye coulde suffer a lytle(my)foolishnesse,and in deede suffer me.

2 For I am ielous ouer you with godly ielousie: for I haue coupled you to one man, to present (you) a chaste virgin vnto Christe.

Gen.3.4. 3 But I feare lest by any meanes,that as the serpent beguyled Eue through his subtiltie, euen so your mindes shoulde be corrupted from the singlenesse that is toward Christe.

4 For if he that commeth, preacheth another Iesus,whom we haue not preached: or yf ye receyue another spirite whom ye haue not receyued: eyther another Gospell whiche ye haue not receiued,you would wel haue suffered (hym.)

5 Verily,I suppose that I was not behind the cheefe Apostles.

6 But though(I be) rude in speakyng,yet not in knowledge: but in all thynges among you we haue been well knowen to the vttermoste.

7 Haue I committed an offence because I submytted mee selfe, that ye myght be exalted, because I preached to you the Gospell of God freely?

8 I robbed other Churches, takyng wages of them to doo you seruice.

1.Cor.12.13. 9 And when I was present with you, and had neede, *I was chargeable to no man by my idlenesse: for that which was lackyng vnto me,the brethren which came from Macedonia, supplied: and in all thynges I haue kept mee selfe not chargeable to you,and(so)wyll I keepe mee selfe.

10 The trueth of Christe is in me, that this boastyng shall not be shut vp agaynst me in the regions of Achaia.

11 Wherefore? because I loue not you? God knoweth.

12 But what I doo, that wyll I doo,that I may cut away occasion from them which desire occasion: that they myght be founde lyke vnto vs,in that wherein they glory.

13 For suche false Apostles,are deceytfull workers,transformed into the Apostles of Christe.

14 And no maruayle: for Satan him selfe is transformed into an angel of lyght.

15 Therefore it is no great thyng yf that his ministers also be transformed as the ministers of ryghteousnesse: whose ende shalbe accordyng to their workes.

16 I say agayne, Let no man thynke that I am foolyshe: or els euen nowe take ye me as a foole, that I also maye boaste mee lesse a litle.

17 That I speake,I speake it not after the Lord,but as it were foolyshly in this boldnesse of boastyng.

18 Seeing that many glory after the flesh, I wyl glory also.

19 For ye suffer fooles gladly, seeyng ye your selues are wyse.

20 For ye suffer,yf a man bryng you into bondage,yf a man deuoure,yf a man take,yf a man exalt him selfe,yf a man smyte you on the face. The Epistle on Sexagesima sunday.

21 I speake concerning reproch,as though we had ben weake: Howebeit,wherein so euer any man is bolde (I speake foolyshly) I am bolde also.

Phil.3.5. 22 *They are Hebrues,euen so(am)I: they are Israelites, euen so (am) I: they are the seede of Abraham,euen so(am) I:

23 They are the ministers of Christe (I speake as a foole) I am more,in labours more abundantly,in stripes aboue measure, in prison more plenteously,in deathes oft.

24 Of the Iewes fiue tymes receyued I fourtie(stripes)saue one,

Act.16.25. Act.15.19. Actes.27.1. 25 *Thrise was I beaten with rodes, *once stoned,*thrise I suffered shypwracke, a nyght and a day haue I been in the depth:

26 In iourneying often,in perylles of waters,in perylles of robbers,in perilles of mine owne nation,in perylles among the heathen,in perylles in the citie, in perylles in the wyldernesse,in perylles in the sea,in perylles among false brethren.

27 In labour and trauayle,in watchinges often,in hunger and thyrste,in fastynges often, in colde and nakednesse,

28 Besides the thinges whiche outwardly (come)vnto me: the trouble which priuily conspireth agaynst me dayly,is the care of all the Churches.

29 Who is weake, and I am not weake? who is offended,and I burne not?

30 Yf I must needes glory,I wil glory of the thynges that concerne myne infirmities.

31 The God and father of our Lorde Iesus Christe,which is blessed for euermore,knoweth that I lye not.

32 In (the citie of) Damascus, the gouernour of the people appointed by kyng Aretas,layde wayte in the citie of Damascus, desyrous to haue caught me:

33 And at a windowe was I let downe in a basket through the wall, and escaped his handes.

The.xii. Chapter.

1. He reioyeth in preferment, 5. but cheefely in his humblenesse.

IT is not expedient doubtlesse for me to glory, I wyl come to visions and reuelations of the Lorde.

Act.9.3. 2 *For I knewe a man in Christ, aboue fourteene yeeres agoe (whether in the body I can not tel,or whether out of ỹ body,I cannot tel, God knoweth) taken vp into the thyrde heauen:

3 And I knowe the same man(whether in the body, or out of the body, I can not tel, God knoweth,)

4 Howe that he was taken vp into paradise, and heard vnspeakeable woordes, whiche is not lawful for man to vtter.

5 Of such (a man) wyl I glory, yet of mee selfe wyll I not glory, but in myne infirmities.

6 For though I would desire to glory (of them,) I shal not be a foole, for I wyll say the trueth, but I now refrayne, lest any man should thynke of me aboue (that) whiche he seeth me (to be,) or (that) he heareth of me.

7 And lest I shoulde be exalted out of measure through the abundance of the reuelations, there was geuen to me a pricke to the flesshe, the messenger of Satan, to buffet me, because I shoulde not be exalted out of measure.

8 For this thyng besought I the Lorde thrise, that it myght depart from me.

9 And he sayd vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore I wyll rather glory in my infirmities, that the power of Christe myght dwel in me.

10 Therefore haue I delectation in infirmities, in rebukes, in necessities, in persecutiõs, in anguyshes for Christes sake: For when I am weake, then am I strong.

11 I am become a foole in glorying, ye haue compelled me: for I ought to haue been commended of you. For nothyng was I inferior vnto the cheefe apostles, though I be nothyng.

12 Truely the signes of an Apostle were wrought among you, in al patience, in signes, in woonders, and myghty deedes.

13 For what is it wherin ye were inferior vnto other Churches, except (it be) that I was not chargeable vnto you by my idlenesse: forgeue me this wrong.

14 Behold nowe the thyrd tyme I am redy to come vnto you, & yet wyl I not be chargeable vnto you by my idlenesse: For I seeke not yours, but you. For the chyldren ought not to lay vp for the parentes, but the parentes for the chyldren.

15 I wyll very gladly spende, and wyll be spent for your soules, though the more abundantly I loue you, the lesse I be loued againe.

16 But be it (that) I was not chargeable vnto you: neuertheles, beyng craftie, I caught you with guyle.

17 Dyd I pyll you by any of them whom I sent vnto you?

18 I desired Titus, and with him I sent a brother: Did Titus defraud you of any thing? Haue we not walked in the same spirite? not in the same steppes?

19 Agayne, thinke you that we excuse our selues vnto you? We speake in Christe in the sight of God: but (we doo) all thynges dearely beloued for your edifiyng.

20 For I feare lest when I come, I shall not finde you suche as I woulde, and that I shalbe founde vnto you suche as ye would not: lest there be debates, enuying, wrathes, strifes, backbitinges, whisperinges, swellinges, and seditions.

21 And that when I come againe, my God bring me lowe among you, and I shal bewayle many of them whiche haue sinned alredy, and haue not repented of the vncleannesse, and fornication, and wantonnesse whiche they haue committed.

The. xiii. Chapter.

1. He threateneth the obstinate, 5. and declareth what his power is, by their owne testimonie.

NOwe come I the thyrd time vnto you: *In the mouth of two or three witnesses shal euery woorde be establysshed. Deut.19.15.

2 I told you before, and tel you before, as though I had been present (with you) the second time, so write I nowe being absent, to them whiche in time past haue sinned, and to al other: that if I come agayne, I wyl not spare,

3 Seeyng that ye seeke experience of Christe whiche speaketh in me, whiche to you warde is not weake, but is myghtie in you.

4 For though he was crucified of weakenesse, yet lyueth he of the power of God: And we also are weake in hym, but we shall lyue with hym by the myght of GOD towarde you.

5 *Examine your selues whether ye are in the fayth: Prooue your owne selues. Know ye not your owne selues howe that Jesus Christe is in you? except ye be reprobates. 1.Cor.11.28.

6 But I trust ye shall knowe that we are not reprobates.

7 Truely I pray to God that ye doo none euyl, not that we shoulde seeme approoued, but that ye should doo that which is honest, though we be as a reprobates.

8 For we can doo nothyng agaynst the trueth, but for the trueth. a. In that he humbled hym selfe, & tooke vpon him the fourme of a seruant.

9 For we are glad when we are weake, and ye are stronge. Truely this also we wish, euen your perfection;

10 Therefore wryte I these thynges beyng absent, lest beyng present, I shoulde vse sharpnesse, according to the power which the Lorde hath geuen me to edification, and not to destruction.

11 Finally brethren, farewel, be perfect, be of good comfort, be of one mynd, lyue in peace, and the God of loue and peace, shalbe with you.

12 Greete one another in an holy kysse.

13 Al the saintes salute you.

14 The grace of *our Lord Jesus Christ, and the loue of God, and the *communion of the holy ghost, be with you al, Amen. *or, the Lorde. *or, felowshyp.

The second Epistle to the Corinthians, was wrytten from Philippos, (a citie) of Macedonia, by Titus and Lucas.

The

The Epistle of the Apostle Saint Paul to the Galathians.

The first Chapter.

Paul rebuketh their inconstancie, which suffered them selues to be seduced by the false Apostles.

PAul an Apostle not of men, neyther by man, but by Jesus Christ, and by God the father, which rayled hym vp from the dead:

2 And al the brethren which are with me vnto ꝑ Churches of Galatia:

3 Grace (be) with you, & peace from God the father, & from our Lord Jesus Christ,

4 Whiche gaue hym selfe for our sinnes, to deliuer vs from this (a) present euyl world, according to the wyl of God, and our father.

5 To whom (be) glory for euer and euer, Amen.

6 I marueyle that ye are so soone turned from hym that had called you in the grace of Christe, vnto another Gospel:

7 Which is not another (Gospel,) but that there be some which trouble you, and intende to peruert the Gospel of Christ.

8 Neuertheleſſe though we, or an angel from heauen, preache any other Gospel vnto you, then that which we haue preached vnto you, let hym be accursed.

9 As we sayde before, so say I nowe agayne, If any man preache any other Gospel vnto you, then (that) ye haue receyued, let hym be accursed.

10 Doo I nowe perswade men, or God? Other doo I seeke to please men? For yf I yet pleased men, I shoulde not be the seruaunt of Christe.

11 *I certifie you, brethren, that the Gospel which was preached of me, is not after man.

12 For I neyther receyued it of man, neyther was I taught (it,) but by the reuelation of Jesus Christe.

13 For ye haue heard of my conuersation in time past, *in the Iewes religion, (howe) that beyond measure, I persecuted the Churche of God, and spoyled it:

14 And profited in the Iewes religion aboue many of my * companions in mine owne nation, being a very feruent mayntayner of the traditions of my fathers.

15 But when it pleased God, which separated me from my mothers wombe, and called (me) by his grace,

16 To reueale his sonne by me, that I shoulde by the Gospel preache hym among the heathen: immediatly I communed not with fleshe and blood:

17 Neyther went I vp to Hierusalem, to them which (were) apostles before me: but went my wayes into Arabia, and came againe vnto Damascus.

18 Then after three yeeres, I went vp to Hierusalem to see Peter, and abode with hym fifteene dayes.

19 But other of the Apostles sawe I none, saue James the Lordes brother.

20 The thynges therefore which I write vnto you, beholde, before God I lye not.

21 Afterwarde I came into the coastes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Iurie which were in Christe:

22 But they had heard only, that he which persecuted vs in tymes past, nowe preacheth the fayth, which before he destroyed.

23 And they glorified God in me.

a Whiche is the corrupt lyfe of man without Christe.

1. Cor. 15. 1.

Acter. 9. 1.

* or, myne age

The .ii. Chapter.

1. Confyrmyng his apostleshyp to be of God, 3. he sheweth why Titus was not circumcised.

THen fourteene yeeres after, I went vp agayne to Hierusalem with Barnabas, and tooke Titus with me.

2 I went vp by reuelation, and I declared vnto them the Gospel which I preach among the Gentiles: but priuatly with them whiche were esteemed the cheefe, lest by any meanes I shoulde run, or had run in vayne.

3 But neither Titus which was with me, being a Greeke, was compelled to be circumcised:

4 And that because of incommers, beyng false brethren, which came in priuily to spie out our libertie whiche we haue in Christe Jesu, that they myght bryng vs into bondage.

5 To whom, no not for an * houre, we gaue no place by subiection, that the trueth of the Gospel myght continue with you.

6 Of them which seemed to be somewhat (what they were in tymes passed it maketh no matter to me, God accepteth no mans person:) for they which seemed cheefe, added nothyng (to me.)

7 But contrariwyse, when they sawe that the Gospel of the vncircumcision was committed vnto me, as the Gospell of the circumcision was committed vnto Peter:

8 (For he that was myghtie in Peter to the apostleshyp of the circumcision, the same was myghtie in me towarde the Gentiles:)

9 When they perceyued the grace that was geuen vnto me, (then) James, Cephas, and John, which seemed to be pyllers, gaue to me and Barnabas the ryght handes of felowshyp: that we (should be apostles) vnto the Heathen, and they vnto the circumcision.

10 Onely * that we should remember the poore: wherin also I was diligent to doo the same.

11 But when Peter was come to Antioch, I withstoode hym to the face, because he was to be blamed.

12 For before that certayne came from James, he dyd eate with the Gentiles: but when they were come, he withdrewe, and separated hym selfe, fearyng them (which were) of the circumcision.

13 And the other Iewes dissembled lykewyse with hym: insomuche that Barnabas also was brought into theyr simulation.

14 But when I sawe that they went not the ryght way to the trueth of the Gospell

* or, moment

Deut. 10. 17.

* they admonished.

I sayd vnto Peter before them al, If thou beyng a Iewe, lyuest after the maner of the Gentiles, and not as doo the Iewes: Why compellest thou the Gentiles to lyue as doo the Iewes?

15 We (which are) Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the deedes of the lawe, but by the fayth of Iesus Christe: and we haue beleeued on Iesus Christe, that we myght be iustified by the faith of Christe, and not by the deedes of the lawe: because by the deedes of the lawe, no flesshe shalbe iustified.

Rom.3.19. 17 *If then while we seeke to be made righteous by Christe, we our selues also are found sinners: is therefore Christ the minister of sinne? God forbyd.

18 For if I build againe the thinges which I destroyed, then make I mee selfe a trespasser.

19 For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucified with Christe.

20 Neuertheless, I lyue: yet nowe not I, but Christ lyueth in me: and the lyfe whiche I nowe lyue in the flesshe, I lyue by the fayth of the sonne of God, which loued me, and gaue hym selfe for me.

21 I reiect not the grace of God: For yf ryghteousnesse (come) of the lawe, then Christe is dead in vayne.

The.iii Chapter.

1. He rebuketh them sharpely, 2. and prooueth by dyuers reasons, that iustification is by fayth.

O Foolyshe Galathians, who hath bewitched you, that ye shoulde not obey the truethe vnto whom Iesus Christ was before described before the eyes, & among you crucified?

2 This onely woulde I learne of you, whether ye receyued the spirite by the deedes of the lawe, or by the hearyng of the fayth?

3 Are ye suche fooles, that after ye haue begunne in the spirite, ye would nowe ende in flesshe?

4 Haue ye suffered so great thynges in vaine? If it be yet in vayne.

5 He therefore that ministreth to you the spirite, and worketh myracles among you, doeth he it through the deedes of the lawe, or by hearyng of the fayth?

Gene.15.6. 6 *Euen as Abraham beleeued GOD, & it was ascribed to hym for ryghteousnesse.

7 Knowe ye therefore, that they whiche are of fayth, the same are the chyldren of Abraham.

8 For the scripture seeing afore hand that God woulde iustifie the Heathen through fayth, shewed before hande glad tydynges vnto Abraham (saying,) *In thee shal al nations be blessed.

Gene.22.3.

9 So then, they which be of fayth, are blessed with the faythful Abraham.

10 For as many as are of the (a) deedes of the lawe, are vnder the curse: for it is written, *Cursed is euery one that continueth not in al thinges which are written in the booke of the lawe, to doo them.

a. Whiche thynke to be iustified by them.

11 But that no man is iustified by the lawe in the syght of God, it is euident: * for the iust shal lyue by fayth.

Abacuc.2.4.

12 And the lawe is not of fayth: * but the man that dooth them, shal lyue in them.

Leuit.18.5.

13 Christe hath redeemed vs from the curse of the lawe, beyng made a curse for vs: For it is wrytten, * Cursed is euery one that hangeth on tree.

Deut.21.23.

14 That the blessyng of Abraham myght come on the Gentiles through Iesus Christe, that we myght receyue the promise of the spirite through fayth.

15 Brethren, I speake after the maner of men, * though it be but a mans testament, yet yf it be alowed, no man reiecteth it, or addeth thereto.

Hebr.9.17.

16 * To Abraham and his seede were the promises made. He sayth not, To the seedes, as of many: but, To thy seede, as of one, which is Christ.

Gene.17.7.

17 This I say, that the lawe whiche began afterwarde beyonde * foure hundred and thyrtie yeeres, dooth not disanul the testament that was confyrmed afore of God vnto Christwarde, to make the promise of none effect.

The Epistle on the. xiii. sunday after trinitie.

18 For yf the inheritance be of the lawe, then not nowe of promise. But God gaue (the inheritance) vnto Abraham by promyse.

19 Wherefore then (serueth) the lawe? It * was added because of transgression, tyl the seede shoulde come to whom the promise was made: and it was ordeyned by angels in the hande of a mediatour.

* the lawe.

20 A mediatour is not (a mediatour) of one, but God is one.

21 Is the lawe then against the promise of God? God forbyd. For yf there had been a lawe geuen which could haue geuen lyfe, then no doubt ryghteousnesse shoulde haue been by the lawe.

22 *But the scripture hath concluded all vnder sinne, that the promyse by the fayth of Iesus Christe shoulde be geuen vnto them that beleeue.

Rom.3.4.

23 But before fayth came, we were kept vnder the law, and were shut vp vnto the faith which shoulde afterwarde be reuealed.

24 *Wherefore the lawe was our scoolemaister vnto Christe, that we should be iustified by fayth.

Rom.10.4.

25 But after that fayth is come, we are no longer vnder a scoolemaister.

26 For ye are al the chyldren of God by fayth in Christe Iesus.

27 * For * al ye that are baptised, haue put on Christ.

Rom.6.3.

* Some reade, al ye that are baptised into Christ, haue put on Christ.

28 There is no Iewe, neyther Greeke, there is neyther bond nor free, there is neither male nor female: for ye are al one in Christe Iesus.

29 If (ye be) Christes, then are ye Abrahams seede, and heyres accordyng to the promyse.

The.iiii.Chapter.

He sheweth wherefore the ceremonies were ordeyned, which beyng shadowes, must ende when Christ the trueth commeth.

AND I say, that the heyre as long as he is a chylde, differeth nothyng from a seruant, though he be Lorde of all:

The Epistle on the second sunday after Christmas.

2 But is vnder tutours and gouernours,

nones, vntyll the tyme appoynted of ỹ father.
3 Euen so we, when we were chyldren, were in bondage vnder the rudimentes of the worlde:
4 But when the fulnesse of the time was come, God sent his sonne made of a woman, & made vnder the law,
5 To redeeme them that were vnder the lawe, * that we might receyue the adoption of chyldren. Rom.8.15.
6 Because ye are sonnes, God hath sent forth the spirite of his sonne into your harts, crying Abba, father.
7 Wherefore thou art no more a seruant, but a sonne: yf thou be a sonne, thou art also an heyre of God, through Christ.
8 Notwithstanding, when ye knewe not God, ye dyd seruice vnto them whiche by nature are no goddes.
9 But nowe after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudimentes, whereunto agayne ye desyre a fresh to be in bondage.
10 Ye obserue dayes, and monethes, and tymes, and yeres.
11 I am in feare of you, lest I haue bestowed on you labour in vayne.
12 Brethren, I beseech you, be as I (am,) for I (am) as ye are: Ye haue not iniured me at all.
13 Ye knowe howe through infirmitie of the flesshe, I preached the Gospel vnto you at the first:
14 And my temptation which was in my flesshe ye despised not, neyther abhorred, but receiued me as an angel of GOD, euen as Christe Iesus.
15 What is then your felicitie? for I beare you record, that yf it had been possible, ye would haue plucked out your owne eyes, and haue geuen them to me.
16 Am I therefore become your enimie, because I tell you the trueth?
17 They are ielous ouer you amisse: Yea, they intend to exclude you, that ye should be feruent to them ward.
18 It is good alwayes to be zealous in a good thyng, and not only when I am present with you.
19 My little chyldren, of whom I trauayle in birth agayne, vntyll Christe be fashioned in you.
20 But I desyre to be present with you nowe, and to change my voyce: for I stand in doubt of you.

The Epistle on the fourth sunday in Lent.

21 Tell me, ye that desyre to be vnder the lawe, doo ye not heare the lawe?
22 For it is written that Abraham had two sonnes, the one by a bond maid, the other by a free woman.
23 But he which was of the bond woman, was borne after the flesshe: but he whiche was of the free woman (was borne) by promise.

Gene.16.15
Gene.21.1

24 Which thinges are spoken by an allegorie: for these are two testamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar:
25 For * Agar is the mount Sina in Arabia, and horedereth vpon the citie whiche is nowe (called) Hierusalem, and is in bondage, with his chyldren.

* or, for Sina is a mount in Arabia.

26 But * Hierusalem which is aboue, is free, which is the mother of vs all. Esai.45.2
27 For it is written, * Reioyce thou barren that bearest no chyldren, breake forth and crye, thou that trauaylest not: for the desolate hath many mo chyldren then she which hath an husband. Esai.54.1
28 But brethren, we are * after Isahac the chyldren of promise. Rom.9.8.
29 But as then he that was borne after the flesshe, persecuted him that was borne after the spirite, euen so is it nowe.
30 Neuertheless, what sayth the scripture? * Put away the bondwoman and her sonne: for the sonne of the bondwoman shall in no wyse be heyre with the sonne of the free woman. Gene.21.10.
31 So then brethren, we are not chyldren of the bondwoman, but of the free.

The.v.Chapter.

2. He laboureth to drawe them away from circumcision.

STand * fast therefore in the libertie wherewith Christe hath made vs free, and be not entangled * agayne with the yoke of bondage. Actes.15.1
* or, contrarywyse.
2 Behold, I Paul say vnto you, that yf ye be circumcised, Christe shall profite you nothyng.
3 For I testifie agayne to euery man which is circumcised, that he is a detter to doo the whole lawe.
4 Christe is become but vayne to you, as many of you as are iustified by the lawe, are fallen from grace.
5 For we through the spirite wayte for the hope of ryghteousnesse by fayth.
6 For in Iesus Christ, neyther is circumcision any thing woorth, neither yet vncircumcision: but fayth, whiche woorketh by loue.
7 Ye dyd runne well, who was a let vnto you, that ye should not obey the trueth?
8 This perswasion commeth not of hym that called you.
9 * A litle leauen leaueneth the whole lumpe of dowe. 1.Cor.5.6.
10 I haue trust toward you in the Lorde, that ye wyll be none otherwyse mynded: but he that troubleth you, shall beare iudgement, what so euer he be.
11 And brethren, yf I yet preache circumcision, why doo I yet suffer persecution? Then is the slaunder of the crosse ceassed.
12 I would to God they were cut of which trouble you.
13 For brethren, ye haue been called vnto libertie: only let not libertie be an occasion to the flesshe, but by loue serue one another. Rom.13.9.
14 For all the lawe is fulfilled in one woord, (which is this,) * Thou shalt loue thy neyghbour as thee selfe. Leuit.19.18
15 If ye byte and deuoure one another, take heede lest ye be consumed one of another.
16 * Then I say, walke in the spirite, and ye shall not fulfyll the lust of the flesshe. The Epistle on the. xiiii. sunday after Trinitie.
17 For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe:

these Rom.13.14

these are contrary one to the other, so that ye can not doo what ye would.

18 But and yf ye be led of the spirit, then are ye not vnder the lawe.

19 The deedes of the flesshe are manifest, which are these, aduulterie, fornication, vncleanesse, wantonnesse,

20 Worshipping of images, witchcraft, hatred, variance, emulations, wrath, strife, seditions, sectes,

21 Enuiynges, murders, dronkennesse, gluttonies, and such lyke, of the which I tell you before, as I haue told you in tyme past, that (euen) they which doo such thynges, shall not inherite the kingdome of God.

22 But the fruite of the spirite is, loue, ioy, peace, long suffering, gentlenesse, goodnes, faith,

23 Meekenesse, temperance: agaynst such there is no lawe.

24 They truely that are Christes, haue crucified the flesshe, with the affections and lustes.

25 If we liue in the spirite, let vs also walke in the spirite.

26 Let vs not be desirous of vayne glory, prouokyng one another, enuiyng one another.

The vi. Chapter.

3. He exhorteth them to vse gentlenesse toward the weake. 6. Also to prouide for their ministers.

BRethren, yf a man be preuented in any fault, ye whiche are spirituall, restore such a one in the spirite of meekenesse, conspydering thee selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfyll the lawe of Christe.

3 For yf any man seeme to him selfe that he is somewhat, when he is nothing, the same deceiueth him selfe in his owne fantasse.

4 But let euery man prooue his owne worke: and then shall he haue reioycing only in his owne selfe, and not in another.

5 For euery man shall beare his owne burden. 1.Cor.3.8

6 Let him that is taught in the woorde, minister vnto him that teacheth him, in all good thynges.

7 Be not deceiued, God is not mocked: for what so euer a man soweth, that shall he also reape.

8 For he that soweth in his flesshe, shall of the flesshe reape corruption: but he that soweth into the spirite, shall of the spirite reape lyfe euerlastyng.

9 Let vs not be weerie in well dooing: for in due season we shall reape, yf we faynt not.

10 Whyle we haue therfore time, let vs do good vnto all men, specially vnto them which are of the houshold of faith.

11 Ye see howe large a letter I haue written vnto you with myne owne hand. The Epistle on the. xv. Sunday after Trinitie

12 As many as desyre with outward appearance to please * carnally, the same constraine you to be circumcised: onely lest they shoulde suffer persecution for the crosse of Christe. * or, in the flesshe.

13 For they them selues whiche are circumcised, keepe not the lawe: but desyre to haue you circumcised, that they myght glory in your flesshe.

14 God forbyd that I should glory, but in the crosse of our Lord Iesus Christ: whereby the world is crucified vnto me, and I vnto the world.

15 For in Christe Iesu neither circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke accordyng to this rule, peace be on them, and mercie, and vpon the Israel (that is) of God.

17 From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christe be with your spirite. Amen.

The Epistle vnto the Galathians, was written from Rome.

The Epistle of Saint Paul the Apostle vnto the Ephesians.

The fyrst Chapter.

After his salutation, 4. he sheweth that the cheefe cause of their saluation standeth in the free election of God through Christ. 21. The maiestie of Christe.

PAul * an Apostle of Iesus Christe by the wyll of God, to the saintes which are at Ephesus, and to the faythful in Christe Iesus. 1.Cor.1.1.

2 Grace be with you, and peace from God our father, and (from) the Lord Iesus Christe.

3 *Blessed be God the father of our Lord Iesus Christ, which hath blessed vs in all spirituall blessing in heauenly thinges by Christ: 2.Cor.1.3.

4 * Accordyng as he had chosen vs in him, before the fundation of the worlde, * that we should be holy, and without blame before him through loue: 2.Tim.1.9 Coloss.1.29.

5 Who hath predestinated vs into the adoption of chyldren by Iesus Christe vnto him selfe, accordyng to the good pleasure of his wyll:

6 To the prayse of the glory of his grace, wherein he hath made vs accepted in the beloued.

7 In whom we haue redemption through his blood, the forgeuenesse of sinnes, according to the riches of his grace,

8 Wherein he hath abounded toward vs in all wysedome and prudence.

9 And hath opened vnto vs the mysterie of his wyll, accordyng to his good pleasure which he had purposed in him selfe,

10 That in the dispensation of the fulnesse of the tymes, he myght gather together in one all thynges in Christ, both which are in heauens, and whiche are in earth, in him.

11 In

11 In whom also we are chosen, beyng predestinate accordyng to the purpose of hym who worketh all thynges after the counsell of his owne wyl:
12 That we should be vnto the prayse of his glory, which before beleeued in Christe.
13 In whom also ye (hoped) after that ye heard the worde of trueth, the Gospel of your saluation: wherein also after that ye beleeued, were sealed with the holy spirite of promise,
14 Whiche is the earnest of our inheritance, vnto the redemption of the purchased possession, vnto the prayse of his glory.
15 Wherefore I also, after that I heard of the fayth which ye haue in the Lord Jesus, and loue vnto al the saintes,
16 Ceasse not to geue thankes for you, making mention of you in my prayers,
17 That the GOD of our Lorde Jesus Christe, the father of glory, may geue vnto you the spirite of wysedome and reuelation, in the knowledge of hym,
18 The eyes of your myndes being lightened: that ye may knowe what the hope is of his callyng, and what the richesse of the glory of his inheritance (is) in the saintes:
19 And what is the exceedyng greatnesse of his power to vswarde which beleeue, * accordyng to the workyng of his mightie power, Colos.2.19
20 Which he wrought in Christ, when he rayled him from the dead, and set him on his right hande in heauenly (places,)
21 Farre aboue al rule, and power, and might, and dominion, and euery name that is named, not onely in this worlde, but also in the worlde to come.
22 And hath put all thynges vnder his feete, and gaue hym (to be) the head ouer all thynges to the Church,
23 Which is his body, the fulnesse of him that fylleth all in all.

The.ii.Chapter.

To magnifie the grace of Christe, which is the onely cause of saluation.

Colos.2.13 AND (be quickened) you that were *dead in trespasses and sinnes.
Ephes.6.11 2 In the whiche in time passed ye walked, *accordyng to the course of this worlde, after the gouernour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience.
3 Among whom we al had our conuersation also in time past in the lustes of our flesh, fulfylling the wyll of the flesh, and of the mynde, and were by nature the chyldren of wrath, euen as other:
4 But God which is riche in mercie, for his great loue wherewith he loued vs,
5 Euen when we were dead by sinnes, hath quickened vs together with Christ, by (whole) grace ye are saued,
6 And hath rayled (vs) vp together, and made (vs) sit together in heauenly thynges in Christ Jesus.
7 That in ages to come he might shewe the exceeding richesse of his grace, in (his) kyndnesse to vswarde, through Christ Jesus.
8 For by grace ye are made safe through fayth, and that not of your selues: it is the gyft of God.
9 Not of workes, least any man shoulde boast hym selfe.
10 For we are his workemanshyp, created in Christ Jesus vnto good workes, which God hath before ordeyned, that we shoulde walke in them.
11 Wherefore remember that ye, beyng in tyme passed Gentiles in the flesh, called vncircumcision of that whiche is called circumcision in the flesh, made by handes.
12 That at that tyme ye were without Christe, beyng aliantes from the common wealth of Israel, and strangers from the *Testamentes of promise, hauyng no hope, and without God in this worlde. Rom.9.4
13 But nowe in Christ Jesus, ye whiche sometime were farre of, are made nigh by the blood of Christe.
14 For he is our peace, which hath made both one: and hath broken downe the middle wall that was a stoppe betweene vs,
15 Takyng away in his flesh the hatred, (euen) the *lawe of commaundementes (conteyned) in ordinaunces, for to make of twayne one newe man in him selfe, so making peace: Colos.2.14
16 And that he might reconcile both vnto God in one body through (his) crosse, and slue hatred thereby,
17 And came and preached the glad tydinges of peace to you (which were) a farre of, and to them that were nygh.
18 For through hym we haue both an entrance in one spirite vnto the father.
19 Nowe therefore ye are no more strangers and forreyners: but felowe citizens with the saintes, and of the housholde of God, The Epistle on S. Thomas day.
20 And are buylt vpon the foundation of the Apostles and Prophetes, Jesus Christe hym selfe being the head corner stone,
21 In whom al the buylding coupled together, groweth vnto an holy temple in the Lorde.
22 In whom also ye are buylded together for an habitation of God through the spirite.

The iii.Chapter.

3. He sheweth the cause of his imprisonment.
13. And desyreth them not to faynt because of his trouble.

FOr this cause I Paul (am) a prysoner of Jesus Christ for you Heathen: The Epistle on the Epiphanie.
2 If ye haue heard of the dispensation of the grace of God, which is geuen me to youwardes:
3 For by reuelation shewed (God) the mysterie vnto me (as I wrote afore in fewe wordes,
4 Whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ.)
5 Which (mysterie) in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy Apostles and Prophetes by the spirite:
6 (That) the Gentiles shoulde be inheritours al, and of the same body, and partakers of his promise in Christ by the Gospel:
7 Wherefore I was made a minister, accordyng to the gyft of the grace of God, whiche is geuen vnto me * after the workyng of his power. Ephe.1.19.

8 Vnto

8 Unto me which am lesse then the least of al saintes is this grace geuen, that I should preache among the Gentiles the vnsearchable richesse of Christ,

9 And bryng to light to al men what the felowshyp of the mysterie is, which from the beginning of the worlde hath been hydde in God, which made all thynges through Jesus Christe:

10 To the intent that nowe vnto the rulers and powers in heauenly (thynges) might be knowen by the Church, the very manifold wysedome of God,

11 Accordyng to the eternal purpose which he wrought in Christ Jesus our Lorde:

12 By whom we haue boldnesse and entrance in the confidence by fayth of hym.

The Epistle on the .xvi. Sunday after Trinitie.

13 Wherefore I desyre that ye faynt not for my tribulations for you, whiche is your glory.

14 For this cause I bowe my knees vnto the father of our Lorde Jesus Christ.

15 Of whom al the familie in heauen and earth is named:

16 That he would graunt you, accordyng to the rychesse of his glory, to be strengthed with might by his spirite in the inner man,

17 That Christ may dwel in your hartes by fayth: that ye, being rooted and grounded in loue,

18 Might be able to comprehende with al saintes, what is the breadth, and length, and depth, and heyght:

19 And to knowe the loue of Christe, which excelleth (al) knowledge, that ye might be fylled with al fulnesse of God.

20 Unto hym that is able to doo exceedyng abundantly aboue all that we aske or thinke, accordyng to the power that worketh in vs.

21 Be glory in the Church by Christ Jesus throughout all ages, worlde without end, Amen.

The.iiii.Chapter.

He exhorteth them to meekenesse, long sufferyng, and vnto loue and peace.

The Epistle on the.xvii. Sunday after Trinitie.

I therefore a prysoner * in the Lord exhort you, that ye walke worthie of the vocation wherewith ye are called.

* or, for the lordes cause.

2 With al lowlinesse and meekenesse, with long sufferyng, forbearyng one another in loue.

3 Endeuouryng to keepe the vnitie of the spirite in the bonde of peace.

4 One body, and one spirite, euen as ye are called in one hope of your callyng.

5 One Lorde, one fayth, one baptisme.

6 One God and father of al, which is aboue al, and through al, and in you al.

Rom.12.3

7 But * vnto euery one of vs is geuen grace, accordyng to the measure of the gyft of Christe.

Psal.68.19

8 Wherefore he sayth, When he * went vp on hygh, he led captiuitie captiue, and gaue gyftes vnto men.

The Epistle on S. Markes day.

9 (But that he ascended, what is it but that he also descended first into the lower partes of the earth?

1.Cor.11,13

10 *He that descended, is euen the same also that ascended vp farre aboue al heauens, to fulfyl al thynges.)

11 *And he gaue some Apostles, and some Prophetes, and some Euangelistes, and some Shepheardes, and Teachers: 1.Cor.12.28

12 To the gatheryng together of the saintes, into the worke of ministration, into the edifiyng of the body of Christe:

13 Tyl we al meete together into the vnitie of fayth and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christ:

14 That we henceforth be no more chyldren, waueryng and caryed about with euery wynde of doctrine, and in the wylinesse of men, in craftinesse, to the laying wayte of deceyte.

15 But folowing trueth in loue, let vs growe vp into hym in al thinges which is the head (euen) Christ:

16 In whom al the body beyng conuenientlly coupled, and knit together by euery ioynt, yeelding nourishment accordyng to the effectual power in the measure of euery part, maketh encrease of the body, vnto the edifiyng of it selfe in loue.

17 This I say therefore, and testifie in the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynde: The Epistle on the.xix. Sunday after Trinitie.

18 Darkened in cogitation, beyng alienated from the lyfe of God, by the ignorannce that is in them by the * blyndnesse of their hartes. * or, hardnes

19 Which being past feeling, haue geuen them selues ouer vnto wantonnesse, to worke al vncleannesse with greedinesse.

20 But ye haue not so learned Christ.

21 If so be that ye haue heard hym, and haue been taught in hym, as the trueth is in Jesus,

22 To lay downe, *accordyng to the former conuersation, the olde man, which is corrupt accordyng to the lustes of errour: Coloss.3.8

23 To be renued in the spirite of your mynde,

24 And to put on the newe man, whiche after God is shapen in ryghteousnesse, and holinesse of trueth.

25 *Wherefore, puttyng away lying, speake euery man trueth vnto his neyghbour: for as muche as we are members one of another. Rom.6.4

26 *Be ye angrie, and sinne not: let not the sunne goe downe vpon your wrath. Psal.4.5

27 Neyther geue place to the deuyl.

28 Let him that stoole, steale no more: but let hym rather labour, worckyng with his handes the thyng which is good, that he may geue vnto hym that needeth.

29 Let no fylthie communication proceede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers.

30 And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.

31 Let al bitternesse, and fiercenesse, and wrath, and crying, and euyl speakyng, be put away from you, with al noughtinesse.

32 Be ye curteous one to another, merciful, forgeuing one another, euen as GOD for Christes sake hath forgeuen you.

The

The v. Chapter.

He entreateth of corporall maryages, and of the spirituall betweene Christe and his Church.

The Epistle on the .iii. sunday in Lent.

BE ye therefore folowers of God, as deare chyldren:

2 * And walke ye in loue, euen as Christe hath loued vs, and hath geuen him selfe for vs, an offering and a sacrifice of a sweete smelling sauour to God. John.13.24 Colossi.3.5

3 * But fornication, and all vncleanenesse, or couetousnesse, let it not be once named among you, as it becommeth saintes:

4 Neyther fylthynesse, neyther foolishe talkyng, neyther iesting, which are not comely: but rather geuing of thankes.

5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is a worshipper of images, hath any inheritance in the kingdome of Christe, and of God.

6 * Let no man deceiue you with vayne wordes: For because of suche thinges commeth the wrath of God vpon the chyldren of disobedience. Matth.24.4

7 Be not ye therefore companions of them.

8 For ye were sometimes darknesse, but nowe are ye light in the Lorde: walke as chyldren of light.

9 (For the fruite of the spirite (is) in all goodnesse, and righteousnesse, and trueth,

10 Approuing what is acceptable vnto the Lorde.)

11 And haue no felowship with the vnfruitfull workes of darknesse, but rather euen rebuke them.

12 For it is shame euen to name those thinges which are done of them in secrete.

* Some read rebuked of the light, are made manifest.

13 But all thinges when they are* rebuked, are manifest of the light: For all that which doth make manifest, is light.

14 Wherefore he sayth, Awake thou that sleepest, and stand vp from the dead: and Christe shall geue thee light.

The Epistle on the xx. Sunday after Trinitie. Colossi.4.5. Rom.12.2

15 Take heede therfore that ye walke circumspectly: not as vnwyse, * but as wyse,

16 Redeeming the time, because the dayes are euyll.

17 * Wherefore be ye not vnwyse, but vnderstandyng what the wyll of the Lorde is.

18 And be not dronke with wine, wherein is excesse: but be filled with the spirite,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songues, singyng and makyng melody to the Lorde in your hartes:

20 Geuing thankes alwayes for al thinges vnto God and the father, in the name of our Lord Jesus Christ:

21 Submitting your selues one to another in the feare of God. Colossi.3.18

22 * Wyues submit your selues vnto your owne husbandes, as vnto the Lord: 1.Cor.11.3

23 For the husbande is the head of the wyfe, euen as Christ is ẏ head of the Church, and he is the sauiour of the body.

24 But as the Churche is subiect vnto Christe, likewyse the wyues to their owne husbandes in all thinges.

25 * Ye husbandes loue your wyues, euen as Christe also loued the Churche, and gaue him selfe for it, Colossi.3.19

26 To sanctifie it, when he had cleansed (it) in the fountayne of water in the woord:

27 That he might present it vnto hym selfe a glorious Church, not hauing spot or wrincle, or any such thing: but that it shoulde be holy and without blame.

28 So ought men to loue their wyues as their owne bodyes: he that loueth his wyfe loueth him selfe.

29 For no man euer yet hated his owne flesshe: but nourisheth and cherisheth it, euen as the Lord the Church:

30 For we are members of his body, of his flesshe, and of his bones.

31 * For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesshe. Gene.2.24

32 This is a great secrete: but I speake of Christe and of the Church.

33 Therefore euery one of you (doo ye so:) Let euery one of you loue his wyfe euen as him selfe, and (let) the wyfe reuerence her husband.

The vi. Chapter.

1. Howe chyldren shoulde behaue them selues toward theyr fathers and mothers. 4. Lykewyse parentes toward theyr chyldren.

CHyldren, * obey your parentes in the Lorde: for this is ryght. Colossi.3.20

2 * Honour thy father and mother, (whiche is the fyrst commaundement in promise,) Exod.20.12.

3 That thou mayest prosper, and lyue long on earth.

4 Fathers, prouoke not your chyldren to wrath: but bring them vp in instruction and information of the Lorde,

5 * Seruauntes obey them that are (your) bodyly maisters with feare and trembling, in singlenesse of hart, as vnto Christe. Colossi.3.22

6 Not with seruice vnto the eye, as men pleasers: but as the seruantes of Christe, doing the wyll of God from the hart.

7 With good wyll seruing the Lorde, and not men:

8 Knowyng that what so euer good thing any doth, that shall he receiue agayne of the Lord, whether (he be) bond or free.

9 And ye maisters, doo the same thynges vnto them, puttyng away threatnynges * knowyng that your maister also is in heauen, neither is respect of person with him. 2.Par.19.7

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on all the armour of God, that ye may stand agaynst the assaultes of the deuyll.

12 For we wrestle not agaynst blood and flesshe, but agaynst rules, agaynst powers, agaynst worldly gouernours of the darknesse of this world, agaynst spirituall wickednesse in heauenly (places.) The Epistle on.xxi sunday after Trinitie.

13 Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euyll day, and hauyng finished al thinges, to stand fast.

14 Stand therefore, hauing your loynes gyrt about with the trueth, and hauyng on

the

the brest plate of righteousnesse:
15 And your feete shod in the preparation of the Gospel of peace.
16 Above all, takyng the shielde of faith, wherewith ye may quenche all the fierie dartes of the wicked.
Esai.59.17. 17 * And take the helmet of salvation, and the sworde of the spirite, whiche is the worde of God:
18 Praying alwayes in all prayer and supplication in the spirite, * and watching for the same purpose with all instance and supplication for all saintes:
Colos.4.3. 19 And for me, that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel,
20 Whereof I am a messenger in bonds, that therein I may speake freely, as I ought to speake.
21 But that ye also may knowe my affayres, and what I doo, Tychicus a deare brother and faythfull minister in the Lorde, shall shewe you all thinges:
22 Whom I haue sent vnto you for the same purpose, that ye might knowe of our affaires, and that he might comfort your harts.
23 Peace (be vnto you) brethren, and loue with fayth from God the father, and from the Lord Jesus Christe.
24 Grace (be) with all them whiche loue our Lord Jesus Christe in sincerite, Amen.

Sent from Rome vnto the Ephesians by Tychicus.

The Epistle of Saint Paul the Apostle to the Philippians.

The fyrst Chapter.

1. Saint Paul discouereth his hart toward them, 3. by his thankes geuing, 4. prayers, 5 and wyshes for theyr fayth and saluation.

PAul and Timotheus the seruauntes of Jesus Christe, to all the Saintes in Christe Jesus, whiche are at Philippos, with the Byshops and Deacons:
2 Grace (be) vnto you, and peace from God our father, and (from) the Lord Jesus Christ.
1.Thes.1.2. The Epistle on the xii. sunday after Trinitie. 3 * I thanke my God with all remembrance of you:
4 (Alwayes in all my prayer for all you, makyng prayer with gladnesse:)
5 For your felowshyp in the Gospel, from the fyrst day vntyll nowe:
6 Being perswaded of the same thyng, that he whiche hath begun a good worke in you, wyll perfourme it vntyll the day of Jesus Christ:
7 As it becommeth me to iudge this of you all, because I haue you in my hart, and in my bondes, in the defence and confirmation of the Gospel, you all being partakers of my grace,
8 For God is my record howe greatly I long after you all in the bowelles of Jesus Christe.
9 And this I pray, that your loue may abound yet more and more in knowledge, and in all vnderstandyng:
10 That ye may discerne thyngs that differ: that ye may be pure and without offence tyll the day of Christe,
11 Being filled with the fruites of righteousnesse, which (are) by Jesus Christe vnto the glory and prayse of God.
12 But I would ye shoulde vnderstande, brethren, that the thinges whiche (came) vnto me, hath come rather vnto the furtherance of the Gospell.
13 (So) that my bondes in Christ are manifest throughout all the iudgement hall, and in all other places.
14 And many of the brethren in the Lord, being incouraged through my bondes, dare more plentifully speake the worde without feare.
15 Some preache Christe of enuie and strife, and some of good will:
16 The one preache Christe of strife, not sincerely, supposing to adde more affliction to my bondes:
17 But the others of loue, knowyng that I am set to the defence of the Gospel.
18 What then? so that Christe be preached any maner of way, whether it be by pretence, or by trueth, I ioy therein, and will ioy.
19 For I knowe that this shall turne to my saluation through your prayer, and ministring of the spirite of Jesus Christe,
20 Accordyng to my earnest expectation and my hope, that in nothyng I shalbe ashamed: but that with all boldnesse, as alwayes, (so) nowe also Christe shalbe magnified in my body, whether it be by lyfe, or by death.
21 For Christe (is) to me lyfe, and death is to me aduauntage.
22 But whether to lyue in the flesshe, this (be) the fruite of my labour, and what I shall choose, I wote not.
23 For I am in a strayte betwixt two, hauing a desire to depart, and to be with Christe, which is much farre better.
24 Neuertheles, to abide in the * flesshe, (is) more needefull for you. * or, body.
25 And this I am sure of, that I shall abide and continue with you all, for your furtherance and ioy of fayth:
26 That your reioycing may be the more abundant in Jesus Christ for me, by my comming to you agayne.
27 Only let your conuersation * be as it becommeth the Gospel of Christe, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirite, in one soule, holdyng togeather in defence of the fayth of the Gospell. * Ephes.4.1.
28 And in nothyng fearing your aduersaries, which is to them a token of perdition: but to you of saluation, and that of God.
29 For vnto you it is geuen for Christe, not only this to beleeue on him: but also this, to suffer for his sake.
30 Hauing

30 Hauyng the same fight which ye sawe in me, and nowe heare in me.

The ii. Chapter.

1. He exhorteth aboue all thinges to humilitie, whereby pure doctrine is cheefly maynteyned.

YF (there be) therefore any consolation in Christ, yf any comfort of loue, yf any felowshyp of the spirite, yf any compassion and mercie:

2 Fulfyl ye my ioy, that ye be like mynded, hauyng the same loue, being of one accorde, of one mynde.

3 Let nothyng (be doone) through strife or vayne glory, but in meekenesse euery man esteeme one the other better then hym selfe.

4 Looke not euery man on his owne thinges, but euery man also on the thynges of others.

The Epistle on the Sunday next before Easter

5 Let the same minde be in you, whiche was in Christ Jesus:

6 Who being in the fourme of GOD, thought it not robberie to be equal with God:

Phi.2.8

7 * But made hym selfe of no reputation, takyng on hym the fourme of a seruaunt, and made in the likenesse of men, and founde in figure as a man.

Heb.2.9

8 *He humbled hym selfe, made obedient vnto death, euen the death of the crosse.

9 Wherefore God also hath highly exalted hym, and geuen hym a name, which is aboue euery name:

10 That in the name of Jesus euery knee should bowe, of (thynges) in heauen, & (things) in earth, and (thynges) vnder the earth.

Esai.45.23

11 And that euery tongue should * confesse that the Lorde is Jesus Christ, to the glory of God the father.

12 Wherefore my dearely beloued, as ye haue alwayes obeyed, not as in my presence onely, but nowe muche more in my absence, worke out your owne saluation with feare and tremblyng.

13 For it is God which worketh in you, both to wyl and to doo, of good wyl.

14 Doo all thynges without murmuring and disputyng:

15 That ye may be blameless and pure, the sonnes of God, without rebuke in the middes of a crooked and peruerse nation, among whom shine ye as lyghtes in the worlde.

16 Holdyng fast the worde of lyfe to my reioycing in the day of Christe, that I haue not runne in vayne, neyther laboured in vayne.

17 Yea, and though I be offered vp vpon the sacrifice and seruice of your fayth, I reioyce, and reioyce with you al.

18 For the same cause also doo ye reioyce, and reioyce with me.

Actes.16.1

19 But I trust in the Lord Jesus, to send *Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like mynded, who wyl naturally care for your state.

1.Cor.10.24

21 * For all seeke theyr owne, not the thynges which are Jesus Christes.

22 Ye knowe the proofe of hym, that as a sonne with the father, he hath serued with me in the Gospel.

23 Hym therefore I hope to sende, as soone as I knowe my state.

24 But I trust in the Lorde, that I also mee selfe shal come shortly.

25 But I supposed it necessary to send to you Epaphroditus my brother and companion in labour, and felowe souldier, but your Apostle, and the minister of my neede.

26 For he longed after you all, and was full of heauinesse, because that ye had hearde that he had been sicke.

27 And no doubt he was sicke nygh vnto death, but God had mercie on hym: and not on hym onely, but on me also, lest I shoulde haue sorowe vpon sorowe.

28 I sent hym therefore the more diligently, that when ye see hym agayne, ye may reioyce, and that I may be the lesse sorowfull.

29 Receyue hym therefore in the Lorde with al gladnesse, and make much of such:

30 Because for the worke of Christe he was nigh vnto death, not regardyng his lyfe, to fulfyl your lacke of seruice towarde me.

The iii Chapter.

2. He warneth them to beware of false teachers, 3. agaynst whom he setteth Christ.

MOreouer my brethren, reioyce in the Lorde. It greeueth me not to wryte the same thynges often to you, for to you it is a sure thyng.

2 Beware of dogges, beware of euyll workers, beware of concision.

3 For we are the circumcision, whiche worshyp God in the spirite, and reioyce in Christ Jesus, and haue no confidence in the flesshe.

4 Though I might also haue confidence in the flesshe. Yf any other man thynketh that he hath whereof he might trust in the flesshe, I more:

5 Circumcised the eyght day, of the kynrede of Israel, of the tribe of Beniamin, * an Hebrue of the Hebrues, after the lawe a Pharisee. 1.Cor.12.23

6 Concernyng feruentnesse, persecutyng the Church: touching the righteousnesse which is in the lawe, I was blameless.

7 But the thynges that were vauntage vnto me, those I counted losse for Christes sake,

8 Yea, I thynke al thinges but losse for the excellencie of the knowledge of Christ Jesus my Lorde: for whose sake I haue lost al thynges, and doo iudge them but * doung, that I may winne Christ, * or, pelfe, or chaffe.

9 And be founde in hym, not hauing mine owne ryghteousnesse, which is of the lawe: but that which is through the fayth of Christ, the ryghteousnesse whiche commeth of GOD through fayth:

10 That I may knowe him, and the power of his resurrection, and the felowship of his passions, beyng made conformable vnto his death,

11 * Yf by any meanes I myght atteyne vnto the resurrection of the dead. * Assaying.

12 Not as though I had already atteyned, either were already perfect: but I folowe, if that I may comprehende, wherein also I am comprehended of Christe Jesus.

13 Brethren, I count not mee selfe as yet that

that I haue atteyned: but this one thyng (I say) I forget at those thynges whiche are behinde, & endeuour mee selfe vnto those things which are before.

14 And I presse towarde the marke, for the price of the hygh calling of God in Christ Iesus.

15 Let vs therefore, as many as be perfect, be thus mynded: and if ye be otherwyse mynded, God shall reueale the same also vnto you.

Rom.15.5 16 Neuertheless, vnto that whiche we haue atteyned vnto, * let vs proceede by one rule, that we may be of one accorde.

The Epistle on the.xxv. Sunday after Trinitie. 17 Brethren, be folowers togeather of me, and looke on them which walke so as ye haue vs for an ensample.

Rom.16.17 18 For many walke, of whom I haue tolde you often, & nowe tel you weepyng, (that they are) the * enimies of the crosse of Christe:

19 Whose ende (is) damnation, whose God (is their) belly, and glory to their shame, which minde earthly thinges.

20 But our conuersation is in heauen, from whence also we looke for the Sauiour, the Lord Iesus Christ:

1.Cor.1.3 21 Who shal * change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue al thynges vnto hym selfe.

The .iiii. Chapter.

1. He exhorteth them to be of honest conuersation.

THerefore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lorde, my dearely beloued.

2 I pray Euodias, & beseeche Syntiches, that they be of one accorde in the Lorde.

3 Yea, and I beseech thee also faythfull yokefelowe, helpe those (women) which laboured with me in the Gospel, and with Clement also, and with other my labour felowes, whose names are in the * booke of lyfe.

Apoca.3.5 The Epistle on the .iiii. Sunday in Aduent. 4 Reioyce in the Lorde alway: and agayne I wyl say reioyce.

5 Let your patient minde be knowen vnto al men. The Lorde is at hande.

6 Be careful for nothing: but in al things let your petition be manifest vnto GOD, in prayer and supplication, with geuyng of thankes.

7 And the peace of God which passeth al vnderstanding, shall keepe your hartes and myndes through Christe Iesus.

8 Furthermore, brethren, what so euer thinges are true, what so euer thinges (are) honest, what so euer thinges (are) iust, what so euer thinges (are) pure, what so euer thynges pertayne to loue, what so euer thynges (are) of honest report: if there be any vertue, and yf there be * any prayse, thinke on these thinges:

* or, any thing prayse woorthy.

9 Which ye haue both learned, and receyued, & heard, and seene in me, those thinges doo: and the God of peace shalbe with you.

10 But I reioyce in the Lorde greatly, that nowe at the last ye are reuiued agayne to care for me, in that wherein ye were also careful, but ye lacked opportunitie.

11 I speake not because of necessitie: for I haue learned, in what so euer estate I am, therewith to be content.

12 I knowe howe to be lowe, and I know howe to exceede: euery where and in al things I am instructed both to be full, and to be hungrie, both to haue plentie, and to suffer neede.

13 I can doo al thynges through Christ, which strengtheneth me.

14 Notwithstanding, ye haue wel doone, that ye did communicate to my affliction.

15 Ye Philippians knowe also, that in the begynnyng of the Gospel, when I departed from Macedonia, no Church communicated to me, as concernyng geuyng and receyuyng, but ye onely.

16 For euen in Thessalonica ye sent once, and agayne vnto my necessitie.

17 Not that I desyre a gyft: but I desyre fruite abounding to your accompt.

18 But I haue receyued all, and haue plentie: I was euen fylled after that I had receyued of Epaphroditus the thynges (which were sent) from you, an odour of a sweete smel, a sacrifice acceptable, pleasant to God.

19 My God shal supplie all your neede, through his riches in glory, in Christ Iesus.

20 Vnto God and our father (be) glory for euermore.

21 Salute al the saintes in Christ Iesus: The brethren which are with me, greete you,

22 Al the saintes salute you, most of all they that are of Caesars household.

23 The grace of our Lorde Iesus Christ (be) with you al. Amen.

This Epistle was written to the Philippians from Rome, by Epaphroditus.

The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

3. He geueth thankes vnto God for their fayth. 7. Confyrmyng the doctrine of Epaphras, 9. prayeth for the encrease of their fayth.

PAul an Apostle of Iesus Christ, by the wyl of God, and Timotheus the brother,

2 To the saintes and faythfull brethren, in Christe, which are at Colossa, grace be vnto you, and peace from God our father, and the Lorde Iesus Christe.

The Epistle on the .xxiii. Sunday after Trinitie. 3 We geue thankes to GOD and the father of our Lorde Iesus Christ, alwayes for you praying:

4 Since we heard of your fayth in Christ Iesus, and of the loue whiche ye haue to all saintes.

5 For

5 For the hopes sake whiche is layde vp for you in heauen, of whiche (hope) ye heard before in the woorde of the trueth of the Gospel,
6 Whiche is come vnto you euen as (it is) in al the worlde, and is fruitfull, as it is also in you, from the day ye heard (of it,) and knewe the grace of God in trueth.
7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faythful minister of Christe.
8 Who also declared vnto vs your loue in the spirite.
9 For this cause we also since the day we heard it, doo not ceasse to pray for you, and to desire that ye myght be fulfylled with knowledge of his wyll, in all wysedome and spiritual vnderstandyng.
10 *That ye might walke woorthie of the Lorde in all pleasyng, beyng fruitefull in all good workes, and encreasyng in the knowledge of God:
11 Strengthened with al might, through his glorious power, vnto al patience and long sufferyng with ioyfulnesse,
12 Geuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of the saintes in lyght.
13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his deare sonne:
14 In whom we haue redemption through his blood, (euen) the forgeuenesse of sinnes:
15 Who is the *image of the inuisible God, the fyrst borne of all creatures.
16 *For by him were all thinges created that are in heauen, and that are in earth, visible and inuisible, whether (they be) maiesties or lordshyppes, eyther rules or powers: al things were created by hym, and for hym.
17 And he is before al thinges, and in him all thynges consist.
18 And he is the head of the body of the Churche: *who is the beginning, the fyrst borne from the dead, that in all thinges he might haue the preheminence:
19 *For it pleased (the father) that in him should al fulnesse dwel.
20 And by him to reconcile al thinges vnto him selfe, since he hath set at peace through the blood of his crosse by him, both the things in earth, and thinges in heauen.
21 And you that were somtime strangers, and enimies by cogitation in euyl workes, hath he nowe yet reconciled,
22 In the body of his flesh through death, to preserue you holy and vnblameable, and without fault in his sight.
23 If ye continue grounded and stablished in the fayth, and be not moued away from the hope of the Gospel, which ye haue heard how it was preached to euery creature whiche is vnder heauen, whereof I Paul am made a minister.
24 Nowe reioyce I in my sufferinges for you, and fulfyl that which is behinde of the afflictions of Christe in my flesh, for his bodyes sake, whiche is the Churche.
25 Wherof I am made a minister, according to the dispensation of God, whiche is geuen to me to youwarde, to fulfyl the woorde of God:
26 (Euen) the *mysterie whiche hath ben hyd since the worlde began, and (since the beginning of) generations: but nowe is opened to his saintes, Ephes. 3.9.
27 To whom God woulde make knowen what (is) the riches of the glory of this mysterie among the Gentiles, whiche is Christe in you, the hope of glory:
28 Whom we preache, warnyng euery man, and teachyng euery man in al wysedome, that we may present euery man perfect in Christ Iesus.
29 Whereunto I also labour striuing, according to his workyng whiche worketh in me mightilie.

The. ii. Chapter.

1. Hauyng protested his good wyll towarde them, 4 he admonisheth them not to turne backe from Christe.

FOR I woulde that ye knewe what great fight I haue for you, and for them that (are) at Laodicea, and for as many as haue not seene my face in the flesh:
2 That their hartes might be comforted, being knit together in loue, and in al rychesse of certaintie of vnderstanding, to knowe the mysterie of God, and of the father, and of Christe:
3 In whom are hyd all the treasures of wysedome and knowledge.
4 This I say, lest any man should beguile you with perswasion of woordes.
5 *For though I be absent in the flesh, yet am I with you in the spirite, ioying and beholding your order, and your stedfast fayth in Christe. 1. Cor 5.3.
6 As ye haue therefore receyued Christe Iesus the Lord, (so) walke ye in hym.
7 Rooted and buylt in him, and stablished in the fayth, as ye haue been taught, *aboundyng therein with thankesgeuing. 1. Cor. 14.
8 Beware lest any man spoyle you through philosophie and vaine deceyte, after the tradition of men, and after the rudimentes of the worlde, and not after Christe:
9 For in him dwelleth all the fulnesse of the Godhead bodyly.
10 And ye are complete in him, whiche is the head of al principalitie and power.
11 In whom also ye are *circumcised with circumcision made without handes, by putting of the body of the flesh subiect to sinne, by the circumcision of Christe: Rom. 2.29.
12 *Buried with him in baptisme, in whom ye also are rysen agayne through the fayth of the operation of God, who hath rayled hym from the dead, Ephes. 1.19.
13 And ye being dead in your sinnes, and the vncircumcision of your flesh, hath he quickened with hym, hauyng forgeuen al your trespasses,
14 (And) when he had blotted out the hand writing of ordinances that was agaynst vs, and that was contrarie to vs, euen that hath he taken out of the way, hauyng fastened it to his crosse:
15 (And) hauyng spoyled all principalities and powers, hath made a shewe of them openly, tryumphing ouer them in hym selfe.
16 Let no man therefore iudge you in

meate in or drynke, or in part of an holy day, or of the new Moone, or of the Sabboth (dayes:)

17 Whiche are shadowes of thinges to come, but the body(is) of Christe.

18 Let no man beguyle you of victorie, in the humblenesse and woorshyppyng of angels, intrudyng(him selfe) into those thinges whiche he hath not seene, causelesse puft vp with his fleshly mynde:

19 And holdeth not the head, whereof all the body by ioyntes and bandes, hauing nourishment ministred and knyt togeather, encreaseth with the encrease of God.

20 Wherefore yf ye be dead with Christe from the rudimentes of the worlde: why, as though lyuing in the worlde, are ye ledde with traditions,

21 Touche not, taste not, handle not?

22 Whiche all * be in corruption, in abusing after the commaundements and doctrines of men:

23 Whiche thynges haue a shewe of wysedome in voluntarie religion and humblenesse of mynde, and in not sparyng of the bodye, not in any honour * to the satisfiyng of the flesshe.

* or, doo perishe in abusing.

* seeyng they partayne.

The. iii. Chapter.

1. He sheweth where we should seeke Christe.
5. He exhorteth to mortification.

The Epistle on Easter day.

IF ye then be rysen with Christe, seeke those thynges whiche are aboue, where Christe sitteth on the ryght hand of God.

2 Set your affection on thynges aboue, not on thynges on the earth.

3 For ye are dead, and your lyfe is hid with Christe in God.

4 Whensoeuer Christe, which is our lyfe, shall appeare, then shall ye also appeare with him in glory.

Ephe.5.3. 5 Mortifie therfore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euyl concupiscense, and couetousnesse, whiche is woorshypping of images:

6 For whiche thynges sake, the wrath of GOD commeth on the chyldren of disobedience,

7 In the whiche ye also walked sometime, when ye lyued in them.

Rom.6.4. 8 *But now put ye of also al wrath, fiercenesse, malitiousnesse, blasphemie, fylthye communication out of your mouth.

9 Lye not one to another, seeyng that ye haue put of the olde man with his workes:

10 And haue put on the newe man, whiche is renued into knowledge, after the image of hym that made hym.

11 Where is neyther Greeke nor Iewe, circumcision, nor vncircumcision, Barbarian, Scythian, bonde, free: but Christe is all, and in al.

The Epistle on the fyfth sunday after the Epiphanie.

Ephe.6.11. 12 *Put on therefore (as the elect of God, holy and beloued) bowelles of mercy, kindnesse, humblenesse of mynde, meekenesse, long sufferyng,

13 Forbearing one another, and forgeuing one another, yf any man haue a quarell agaynst any: euen as Christ forgaue you, so also (doo) ye.

14 And aboue al thinges (put on) charitie, whiche is the bonde of perfectnesse.

15 And let the peace of God haue the victorie in your hartes, to the which also we are called in one body, and see that ye be thankefull.

16 Let the woorde of Christe dwell in you richly in all wysedome, teachyng and admonishyng your owne selues, in Psalmes, and Hymnes, and spiritual songues, singing with grace in your hartes to the Lorde.

17 *And whatsoeuer ye doo in woorde or deede, (doo) all in the name of the Lorde Iesus, geuyng thankes to God and the father by hym. 1.Cor.10.31.

18 *Wyues, submit your selues vnto your owne husbandes, as it is comely in the Lorde. Ephe.5.22.

19 *Husbandes, loue your wyues, and be not bytter vnto them. Ephe.6.4.

20 Chyldren, obey your parentes in all thynges, for that is well pleasyng vnto the Lorde.

21 Fathers, prouoke not your chyldren (to anger,) lest they be discouraged.

22 *Seruantes, obey in all thynges your bodyly maisters: not with eye seruice, as men pleasers, but in singlenesse of hart, fearyng God. Ephe.6.5.

23 And whatsoeuer ye doo, doo it hartily, as to the Lorde, and not vnto men:

24 Knowyng, that of the Lorde ye shal receyue the rewarde of inheritaunce: for ye serue the Lord Christe.

25 But he that doeth wrong, shall receyue for the wrong whiche he hath doone: * and there is no respect of persons. Deut.10.17.

The. iiii. Chapter.

1. He exhorteth them to be feruent in prayer,
5. to walke wysely towarde them that are not yet come to the true knowledge of Christe.

MAisters, doo vnto your seruauntes that whiche is iust and equal: knowing that ye also haue a maister in heauen.

2 *Continue in prayer, and watch in the same with thankesgeuing: Luke.18.1.

3 *Praying also for vs, that God may open vnto vs the doore of vtterance, to speake the mysterie of Christe, wherefore I am also in bondes: Ephe.6.18. 1.Thes.5.25.

4 That I may vtter it as I ought to speake.

5 *Walke in wisedome toward them that are without, redeeming the time. Ephe.5.15.

6 Let your speache be alway in grace, powdered with salt, to knowe howe ye ought to answeare euery man.

7 All my state shall Tychicus declare vnto you, (who is) a dearely beloued brother, and a faythfull minister, and felowe seruaunt in the Lorde:

8 Whom I haue sent vnto you for the same thyng, that he myght knowe your state, and comfort your hartes:

9 With Onesimus a faythfull and dearely beloued brother, which is of you. They shall shewe you of all thynges which (are) done here.

10 Aristarcus my prysoner felowe saluteth you, and Marcus Barnabas systers sonne, (touchyng whom ye receyued commaundementes:)

maundementes:) If he come vnto you, receiue hym,

11 And Iesus, which is called Iustus, whiche are of the circumcision: These onely are (b) my woorkefelowes vnto the kyngdome of God, which haue been vnto my consolation.

12 Epaphras which is of you, a seruant of Christe, saluteth you, alwayes labouryng fervently for you in prayers, that ye may stande perfect, and fulfilled in al the wyl of God.

13 For I beare hym record that he hath a great zeale for you, and them that are in Laodicea, and them (that are) in Hierapoles.

14 Deare Lucas the Physition, and Demas greeteth you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the Churche whiche is in his house. 2.Ti.4.11.

16 And when the Epistle is read of you, cause that it be read also in the Churche of the Laodiceans: and that ye likewise reade the Epistle from Laodicea.

17 And say to Archippus, Take heede to the ministerie that thou hast receyued in the Lorde, that thou fulfyl it.

18 The salutation by the hande of me Paul. Remember my bondes. Grace be with you. Amen.

Written from Rome to the Collossians, by Tychicus and Onesimus.

The fyrst Epistle of saint Paul
the Apostle to the Thessalonians.

The fyrst Chapter.

1. He thanketh God for them, that they are so stedfaste in fayth and good woorkes.

PAul and Siluanus and Timotheus, vnto the Churche of the Thessalonians (whiche is) in God the father, and in the Lord Iesus Christe, Grace be vnto you, and peace from God our father, and the Lord Iesus Christe. 1.Thes.1.3.

2 We geue thankes to God alwaies for al you, making mention of you in our prayers,

3 Without ceassing callyng to remembrance the woorke of your fayth, and labour of loue, and patient abydyng in the hope of our lord Iesus Christe, in the syght of God and our father.

4 Knowing, brethren beloued, your election of God.

5 For our Gospel came not vnto you in woord onely, but also in power, and in the holy ghoste, and in muche certaynetie, as ye knowe after what maner we were among you for your sake.

6 And ye became folowers of vs, and of the Lord, hauing receyued the woord in much affliction, with ioy of the holy ghost:

7 So that ye were an ensample to al that beleeue in Macedonia and Achaia.

8 For from you sounded out the woorde of the Lorde, not onely in Macedonia and Achaia, but also in euery place your fayth to Godward is spread abrode, so that we neede not to speake any thyng.

9 For they them selues shew of you, what maner of entryng in we had vnto you, & howe ye turned to God from images, to serue the lyuyng and true God:

10 And to tarry for his sonne from heauen, whom he raysed from the dead, euen Iesus, whiche deliuereth vs from the wrath to come.

The ii. Chapter.

2. He commendeth his diligence in preaching
13. and their's in obeying.

FOr ye your selues, brethren, knowe our entrance in vnto you, that it was not in vayne. Ac.16.22.

2 But euen after that we had suffered before, and were shamefully entreated (as ye knowe) at Philippos, we were bolde in our God, to speake vnto you the Gospel of God, in much striuing.

3 For our exhortation was not of deceite, neyther of vncleannesse, neyther in guile:

4 But as we were allowed of God to be put in credite with the Gospell, euen so we speake, not as pleasyng men, but God, whiche tryeth our hartes.

5 For neyther at any tyme vsed we flatteryng woordes, as ye knowe, neither cloke of couetousnesse, God (is) record,

6 Neyther sought we prayse of men, neyther of you, nor yet of others: * or, a burden.

7 When we myght haue ben in * authoritie, as the apostles of Christe, but were tender among you, euen as a nurse cherisheth her chyldren.

8 So, beyng tenderly affected toward you, our good wyl was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules: because ye were deare vnto vs.

9 For ye remember, brethren, our labour and trauayle: * for we, labouring nyght and day, because we woulde not be chargeable vnto any of you, preached vnto you the Gospel of God. Act.20.34

10 Ye (are) witnesses, and God (also,) howe holily, and iustly, and vnblameably, we behaued our selues among you that beleeue.

11 And ye know how that as a father his chyldren, so we haue exhorted, comforted, and besought euery one of you,

12 That ye would walke worthy of God, * who hath called you vnto his kingdome and glory. Ephes.4.1.

13 For this cause thanke we God also without ceassing, because when ye had receiued the woorde of God which ye heard of vs, ye receyued it not as the woorde of men (but as it is in deede) the woorde of GOD, whiche effectuously woorketh also in you that beleeue.

14 For ye, brethren, became folowers of the Churches of God, which in Iurie are in Christe Iesus: for ye also haue suffered lyke

thinges of your countreymen, as they haue of the Iewes:

15 Who both kylled the Lorde Iesus, and their owne prophetes, and haue persecuted vs: and God they please not, and are contrarie to al men:

16 And hynder vs to speake to the Gentiles, that they myght be saued, to fulfyl theyr sinnes alway. For the wrath (of God) is come on them to the vttermost.

17 Forasmuche, brethren, as we are kept from you for a short season, in person, not in hart, *we enforced the more to see you personally with great desyre. Rom.1.11.

18 And therefore we would haue come vnto you (euen I Paul) once and agayne: but Satan hyndered vs.

19 For what is our hope, or ioy, or crowne of reioycing? Are not ye it in the presence of our Lorde Iesus Christe at his commyng?

20 Yea, ye are our glory and ioy.

The.iii. Chapter

2 He sheweth howe greatly he was affectioned toward them, both in that he sent Timotheus to them. 10. and also prayed for them.

WHerefore, since we could no longer forbeare, we thought it good to remayne at Athens alone: Actes.16.1.

2 *And sent Timotheus, our brother and minister of God, and felowe labourer in the Gospel of Christe, to stablyshe you, and to comfort you concernyng your fayth:

3 That no man should be moued in these afflictions: for ye your selues knowe that we are appoynted thereunto.

4 For verely when we were with you, we tolde you before, that we should suffer tribulation: euen as it came to passe, and (as) ye knowe.

a His great affection towarde the final flocke,

5 For this cause when I (a) could no longer forbeare, I sent (hym) to knowe your fayth, lest by some meanes the tempter had tempted you, and our labour had been vayne.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tydinges of your fayth and charitie, and howe that ye haue good remembrance of vs alwayes, desyryng greatly to see vs, as we also (to see) you:

7 Therefore, brethren, we were comforted ouer you, in al our aduersitie and necessitie, because of your fayth:

8 For nowe we lyue, yf ye stande fast in the Lord.

9 For what thankes can we recompence to God agayne for you, for al the ioy wherewith we ioy for your sakes before our God?

10 *Prayng night and day exceedyngly to see you personally, and repayre the wantinges of your fayth. Rom.1.10.

11 Nowe God him selfe, and our father, and our Lorde Iesus Christe, guide our way vnto you.

12 And the Lord increase you, and make you abounde in charitie one toward another, and towarde al men, euen as we also towarde you:

13 To stablyshe your hartes vnblameable *in holynesse before God and our father, in the commyng of our Lorde Iesus Christe with al his saintes. 1.Cor.1.8.

The.iiii. Chapter.

1. He exhorteth them to holynesse. 6. and innocencie.

FUrthermore we beseech you brethren, and exhorte you by the Lorde Iesus, that ye encrease more and more, as ye haue receyued of vs, howe ye ought to walke and to please God. The Epistle on the.ii. sonday in Lent.

2 For ye knowe what commaundementes we gaue you by the Lorde Iesus.

3 For this is the wyl of God, (euen) your holynesse, *that ye should abstayne from fornication: *or, sanctification.

4 That euery one of you shoulde knowe howe to possesse his vessel in holynesse and honour: Rom.12.1.

5 Not in the lust of concupiscence, euen as the Gentiles whiche knowe not God.

6 *That no man oppresse and defraud his brother in (any) matter, because that the Lord is the auenger of al suche, as we also haue forewarned you, and testified. 1.Cor.6.8.

7 *For God hath not called vs vnto vncleannesse, but vnto holynesse. 1.Cor.1.2.

8 He therefore that dispiseth, dispiseth not man, but God, who hath also geuen to you his holy spirite.

9 *But as touchyng brotherly loue, ye neede not that I wryte vnto you: for ye are taught of God to loue one another. Iohn.13.34.

10 Yea, and that thyng verely ye doo vnto al the brethren, which are in al Macedonia: but we beseech you brethren, that ye increase more and more:

11 And that ye studie to be quiet, and to doo your owne busynesse, and to worke with your owne handes, as we commaunded you:

12 That ye may walke honestly towarde them that are without, and that ye may haue lacke of nothyng.

13 But I woulde not haue you to be ignorant, brethren, concernyng them which sleepe, that ye sorowe not, euen as other which haue no hope.

14 For yf we beleeue that Iesus died, and rose agayne, euen so them also whiche sleepe by Iesus, wyl God bryng with hym.

15 For this we say vnto you in the worde of the Lorde: that we whiche* lyue, which remayne vnto the commyng of the Lorde, shall not preuent them which sleepe. 1.Cor.15.51.

16 *For the Lorde hym selfe shal dissende from heauen in a shout, (and) in the voyce of the Archangel, *and in the trumpe of God: and the dead in Christ shal ryse fyrst. Matth.24.31. 1.Cor.15.52.

17 Then we which lyue, whiche remayne, shalbe caught vp togeather with them in the cloudes, to meete the Lorde in the ayre: and so shall we euer be with the Lorde.

18 Wherefore comfort your selues one another in these wordes.

The.v. Chapter.

He enfourmeth them of the day of iudgement, and commyng of the Lorde.

BUt of the tymes and seasons, brethren, ye haue no neede, that I wryte vnto you.

2 *For ye your selues knowe perfectly that the day of the Lorde so commeth, euen as a theefe in the nyght. Mat.24.44.

3 For when they shal say peace & safetie: then

then sodaynely destruction commeth vppon them, as sorowe vppon a woman with chylde, and they shall not escape in anye wyse.

4 But ye brethren are not in darknesse, lest that day shoulde ouertake you, as a theefe.

5 Ye are all the chyldren of lyght, and the chyldren of the day: we are not of the nyght, neyther of darknesse.

6 Therefore let vs not sleepe, as (doo) other: but let vs watche, and be sober.

7 For they that sleepe, sleepe in the night: and they that be dronken, are dronken in the nyght.

8 But let vs which are of the day, be sober, Esai.59.17. * putting on the brest plate of fayth and charitie, and a helmet, the hope of saluation.

9 For GOD hath not appoynted vs to wrath: but to obteyne saluation by our Lorde Jesus Christe,

10 Which dyed for vs, that whether we wake or sleepe, we shoulde lyue together with hym.

11 Wherefore, comfort your selues together, and edifie euery one another, euen as ye doo.

12 And we beseech you, brethren, to knowe them whiche labour among you, and haue the oversyght of you in the Lorde, and admonyshe you:

13 That ye haue them in high reputation, in loue for their woorke: and be at peace among your selues.

14 We exhort you, brethren, warne them that are vnruly, comfort the feeble mynded, lyft vp the weake, be patient towarde all men.

15 * See that none recompence rypll for eupl vnto any man: but euer folowe that whiche is good, both among your selues, and to all men. Mat.5.44.

16 Reioyce euer.

17 * Pray continually. Luke.18.1.

18 In all thynges geue thankes: For this is the wyll of God in Christe Jesus towarde you.

19 Quenche not the spirite.

20 Despise not prophesynges.

21 Examine all thynges: holde fast that whiche is good.

22 Abstayne from al apparance of eupl.

23 And the very God of peace sanctifie you throughout, (and I pray God) that your whole spirite, and soule, and body, may be preserued blameles in the commyng of our Lord Jesus Christe.

24 * Faythfull is he whiche called you, 1.Cor.1.7. whiche wyl also doo it.

25 Brethren, pray for vs.

26 Greete all the brethren in an holy kysse.

27 I charge you in the Lorde, that this Epistle be read vnto al the holy brethren.

28 The grace of our Lorde Jesus Christe (be) with you, Amen.

The first Epistle vnto the Thessalonians, wrytten from Athens.

The second Epistle of Saint Paul the Apostle to the Thessalonians.

The fyrst Chapter.

1. He thanketh God for their fayth, loue, and patience. 11. He prayeth for the encrease of the same, 12. and sheweth what fruite shal come thereof.

PAul and Siluanus, and Timotheus, vnto the Churche of the Thessalonians, in God our father, and the Lorde Jesus Christe.

2 Grace vnto you, and peace from God our father, and the Lorde Jesus Christe.

1.Thes.1.2. 3 * We are bounde to thanke God alwayes for you, brethren, as it is meete, because that your fayth groweth exceedyngly, and the charitie of euery one of you towardes another aboundeth.

4 So that we our selues reioyce in you in the Churches of God, for your patience and fayth in al our persecutions and tribulations, that ye suffer.

5 (Whiche is) a token of the ryghteous iudgement of God, that ye may be counted woorthy of the kingdome of God, for which ye also suffer.

6 For it is a ryghteous thing with God, to recompence tribulation to them that trouble you:

7 And to you whiche are troubled, rest with vs, in the reuelation of the Lorde Jesus from heauen, with the angels of his power,

8 In flamyng fire, rendryng vengeance vnto them that knowe not God, and that obey not the Gospel of our Lorde Jesus Christe,

9 Which shalbe punished with euerlasting damnation from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saintes, and to be made marueylous in all them that beleeue (because our testimonie towarde you was beleeued) in that day.

11 Wherefore also we pray alwayes for you, that our God woulde make you woorthie of the callyng, and fulfyll all good pleasure of goodnesse in the a woorke of fayth in power:

a. Fayth is Gods wonderful worke in vs.

12 That the name of our Lorde Jesus Christ may be glorified in you, and ye in hym, according to the grace of our God, and the Lorde Jesus Christe.

The.ii. Chapter.

3. He sheweth that the day of the Lorde shal not come, tyll the departyng of the fayth come fyrst. 9. and the kyngdome of Ante-Christe.

WE beseech you, brethren, by the commyng of our Lorde Jesus Christ, and by our assemblyng vnto hym,

2 That ye be not sodaynely moued from (your) mynde, nor be troubled, neyther by spirite, nor by woorde, nor yet by letter, as from vs, as though the day of Christe were

at hand.

Ephes.5.6. 3 *Let no man deceyue you by any meanes, for(the Lord shal not come,)except there come a fallyng away fyrst, & that that man of sinne be reuealed,the sonne of perdition.

4 (Whiche is)an aduersarie, and is exalted aboue all that is called God, or that is worshypped: so that he as God,sitteth in the temple of God, shewyng hym selfe that he is God.

5 Remember ye not,that when I was yet with you I tolde you these thynges?

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.

7 For the mysterie of iniquitie doth alredy worke,only he whiche nowe letteth(wyll let,) vntyl he be taken out of the way.

Esai.11.4. 8 And then shall that wicked be reuealed, *whom the Lord shal consume with the spirite of his mouth,and shal destroy with the brightnesse of his commyng:

9 (Euen hym)whose comming is after the worcking of Satan, in al power, & signes, and woonders of lying,

10 And in al deceyuablenesse of vnrygh-teousnesse,in them that perysshe: because they receyued not the loue of the trueth, that they myght be saued.

11 And therefore GOD shall sende them strong delusion, that they shoulde beleeue lyes:

12 That al they myght be damned which beleeued not the trueth,but had pleasure in vnrighteousnesse.

13 But we are bounde to geue thankes alway to God for you, brethren, beloued of the Lorde,because that God hath from the begynnyng chosen you to saluation, in sanctifiyng of the spirite,and(in)fayth of the trueth.

14 Whereunto he called you by our Gospel,to the obteynyng of the glory of the Lord Jesus Christe.

15 Therefore brethren stand fast,and hold the ordinaunces whiche ye haue been taught, whether it were by our preachyng, or by our Epistle.

16 Our Lord Jesus Christe,and God and our father whiche hath loued vs, and hath geuen vs euerlastyng consolation,and good hope in grace.

17 Comfort your hartes, and stablysh you in al good sayng and dooyng.

The. iii. Chapter.

He desyreth them to pray for hym, that the Gospel may prosper.

FVrthermore brethren, *pray ye for vs, Ephes.6.19. that the woorde of the Lorde may haue free passage, and be glorified, euen as with you:

2 And that we may be delyuered from disordered and euyll men: For all men haue not fayth.

3 But the Lord is faythful,which shal stablysshe you,and keepe you from euyl.

4 And we haue confidence in the Lorde to youwarde,that ye both doo, and wyll doo the thynges whiche we commaunde you.

5 And the Lorde guyde your hartes to the loue of God, and to the patient waytyng for Christe.

6 We commaunde you, brethren, in the name of our Lord Jesus Christe,that ye withdrawe your selues from euery brother that walketh inordinately,and not after the institution which he receyued of vs.

7 For ye your selues knowe*how ye ought to folowe vs: *For we behaued not our selues 1.Cor.11.1. inordinately among you, 1.Thes.4.11.

8 *Neyther tooke we bread of any man Acte.20.34. for nought: but wrought with labour and trauayle nyght and day, because we woulde not be chargeable to any of you.

9 Not because we haue not auctoritie, but to make our selues an ensample vnto you to folowe vs.

10 For when we were with you, this we warned you of, that yf any woulde not worke, the same shoulde not eate.

11 For we heare that there are some which walke among you inordinately, woorkyng not at al,but be busibodyes.

12 Them that are suche, we commaunde, & exhort by our Lord Jesus Christe, that they woorking in quietnesse, eate their owne bread.

13 And ye, *brethren,be not weery in wel Gala.6.9. dooyng.

14 If any man obey not our doctrine, signifie hym by an Epistle, *and haue no compa- Math.18.17 nie with him,that he may be ashamed.

15 Yet count hym not as an enemie, but warne him as a brother.

16 Nowe the very Lord of peace,geue you peace alwayes,by all meanes. The Lorde be with you all.

17 The salutation of me Paul,with mine owne hande,whiche is the token in euery Epistle.So I write.

18 The grace of our Lorde Jesus Christe be with you al,Amen.

The second to the Thessalonians, was written from Athens.

The. i. Epistle of Saint Paul the Apostle vnto Timothie.

The fyrst Chapter.

He exhorteth Timothie to wayte vpon his office, namely, to see that nothyng be taught but Gods woorde.

PAul the Apostle of Jesus Christe, by the commission of God our sauiour, and Lorde Jesus Christ(which is)our hope,

Actes.16.2. 2 Unto *Timothie a natural sonne in the fayth: Grace, mercie, (and) peace from God our father,and Jesus Christ our Lorde.

3 As I besought thee to abide stil a Ephesus,when I departed into Macedonia,(so doo) that thou commaund some that they teach no other doctrine:

4 Neyther geue heede to fables, and endlesse genealogies, whiche breede questions, more then godly edifiyng,which is in fayth.

5 But the ende of the commaundement is

is charitie out of a pure harte, & of a good conscience, and of fayth vnfaigned.

6 From the which thynges, some hauing erred, haue turned vnto vayne iangelyng:

7 Coueting to be doctoures of the lawe, not vnderstandyng what they speake, neyther whereof they affirme.

8 But we knowe that the lawe is good, yf a man vse it lawfully:

9 Knowing this, that the lawe is not geuen vnto a ryghteous man, but vnto the lawlesse and disobedient, to the vngodly, and to synners, to vnholy, and vncleane, to murderers of fathers, and murderers of mothers, to manslears,

10 To whoremongers, to them that defile them selues with mankind, to manstealers, to lyers, to periured, and yf there be any other thyng that is contrarie to wholesome doctrine:

11 Accordyng to the Gospel of the glory of the blessed God, which is committed vnto me.

12 And I thanke Christ Iesus our Lord, which hath made me strong: for he counted me faythful, putting me into the ministerie,

13 Who was before a blasphemer, and an oppressour: But yet I obteyned mercie, because I dyd it (b) ignorantly, in vnbeleefe.

b. Not knowing that I fought agaynst God.

14 Neuertheless, the grace of our Lorde was exceedyng abundant, with fayth, and loue, which is in Christe Iesus.

15 This is a faythful saying, and by all meanes worthy to be receyued, * that Christe Iesus came into the worlde to saue sinners, of whom I am cheefe. Mat.9.3.

16 Notwithstandyng, for this cause was mercie shewed vnto me, that in me the first, Iesus Christe myght shewe al long suffering, to the example of them which shoulde beleeue on hym to lyfe euerlastyng.

17 Nowe vnto the kyng euerlastyng, incorruptible, inuisible, vnto God only wyse (be) honour and glory for euer and euer. Amen.

18 This commaundement commit I vnto thee sonne Timotheus, accordyng to the prophesies whiche went before vppon thee, that thou in them shouldest fyght a good fyght.

19 Hauing fayth and good conscience, which some hauing put away, as concernyng fayth, haue made shypwracke.

20 Of whom is * Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaspheme. 1.Tim.1.

The ii Chapter.

Touchyng the apparel and modestie of women.

I Exhorte you therefore, that fyrst of al prayers, supplications, intercessions, and geuing of thankes be made for al men:

2 For kynges, and for al that are in authoritie, that we may leade a quiet and peaceable lyfe, in al godlynesse and honestie.

3 For that is good and acceptable in the sight of God our Sauiour.

4 Who wyl haue al men to be saued, and to come vnto the knowledge of the trueth.

5 For (there is) one God, and one mediatour of GOD and men, the man Christe Iesus.

6 Who gaue hym selfe a raunsome for al, a testimonie in due tymes:

7 * Wherevnto I am ordeyned a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher of the Gentiles in fayth and veritie. 2.Ti.1.11.

8 I wyl therfore that the men pray euery where, lyftyng vp holy handes without wrath and reasonyng.

9 * Lykewyse also the women, that they aray them selues in comely apparell, with shamefastnesse and discreete behauiour, not in brayded heare, eyther golde, or pearles, or costly aray: 2.Pet.3.2.

10 But (that becommeth women professyng godlynesse) through good woorkes.

11 * Let the woman learne in silence with al subiection. 1.Cor.14.24

12 But I suffer not a woman to teache, neyther to vsurpe authoritie ouer the man, but to be in silence.

13 * For Adam was first fourmed, then Eue. Gene.1.27.

14 And Adam was not deceyued, but the woman beyng deceyued, was in the transgression. Gene.3.4.

15 Notwithstandyng, through bearyng of chyldren she shalbe saued, yf they continue in fayth and charitie, and holynesse, with modestie.

The.iii.Chapter.

2. He declareth what is the office of ministers, 11. and as touchyng their families.

THis is a faythful saying: Yf a man desyre the office of a Bysshop, he desyreth a good woorke.

2 * A Bysshop therefore must be blameless, the husband of one wife, watching, sober, comely apparelled, a louer of hospitalitie, apt to teache, Tit.1.6.

3 Not geuen to ouermuch wine, no striker, not greedy of filthy lucre: but gentle, abhorryng fighting, abhorryng couetousnesse:

4 One that ruleth wel his owne house, hauyng chyldren in subiection with all grauitie.

5 (For yf a man know not to rule his owne house, howe shal he care for the Churche of GOD?)

6 Not a young scoller, lest he, beyng puffed vp, fall into the condemnation of the deuyll.

7 He must also haue a good report of them which are without, lest he fall into the rebuke and snare of the deuyl.

8 Likewyse must the * ministers be graue, not double tongued, not geuen to much wine, neyther greedy of filthy lucre: * or, deacons

9 Holdyng the mysterie of the fayth in a pure conscience.

10 And let them fyrst be proued, then let them minister, beyng blameless.

11 Euen so must their wiues be graue, not euyll speakers, sober, faythfull in all thinges.

12 Let the Deacons be the husbands of one wyfe, and such as can rule their chyldren wel, and their owne housholdes.

13 For they that haue ministred wel, get

them selues a good degree, and great libertie to speake in the fayth (whiche in)is Christ Jesus.

14 These thinges write I vnto thee, hoping to come shortly vnto thee:

15 But yf I tarry long, that thou mayest knowe howe thou oughtest to behaue thee selfe in the house of GOD, which is the Churche of the lyuing God, the pyller and * ground of the trueth.

* or, stay.

16 And without doubt, great is that mysterie of godlynesse: God was shewed manifestly in the flesshe, was iustified in the spirite, was seene among the angels, was preached vnto the Gentiles, was beleeued on in the worlde, and was receyued vp in glory.

The.iiii.Chapter.

2. He teacheth hym what doctrine he ought to flee, 6. and what to folowe.

NOwe the spirite speaketh euidently, that * in the latter times some shal departe from the fayth, geuing heede vnto spirites of errour, and doctrines of deuiles,

1.Tim.3.13.

2 Which speake false in hypocrisie, hauing theyr conscience seared with an hot iron:

3 Forbidding to marie, (and commaundyng) to abstayne from meates which GOD hath created to be receyued with geuing thankes of them which beleeue and knowe the trueth.

4 For euery creature of God (is) good, and nothyng to be refused, yf it be receyued with thanges geuing.

5 For it is sanctified by the woord of God, and prayer.

6 If thou put the brethren in remembrance of these thynges, thou shalt be a good minister of Jesus Christe, whiche hast been nourished vp in the wordes of fayth, and of good doctrine, whiche thou hast continually folowed.

2.Tim.2.23. 7 But cast away prophane and olde wyues fables, and exercise thee selfe rather vnto godlynesse:

Titus.3.9. 8 For bodyly exercise profiteth litle, but godlynesse is profitable vnto al thynges, hauing promises of the lyfe that is nowe, and of that which is to come.

9 (This is) a sure saying, and by al meanes woorthy to be receyued:

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the liuing God, whiche is the sauiour of al men, specially of those that beleeue.

11 These thynges commaund and teache.

12 Let no man despise thy youth: but be thou a paterne of the beleeuers, in woorde, in conuersation, in charitie, in spirite, in fayth, in chastitie.

13 Tyl I come geue attendance to reading, to exhortation, to doctrine.

14 Despise not the gyfte that is in thee, which was geuen thee (a) through prophesie, with the laying on of handes, by the auctoritie of the eldership.

a. A reuelation of the holy ghost.

15 Haue a care of these thynges, and geue thee selfe vnto them, that it may be seene howe thou profitest in al thynges.

16 Take heede vnto thee selfe, and vnto doctrine, and continue therein: for in doing this, thou shalt both saue thee selfe, and them that heare thee.

The.v.Chapter.

1. He teacheth him howe he shal behaue him selfe in rebukyng al degrees.

REbuke not an elder, but exhort hym as a father, the younger men as brethren.

2 The elder women as mothers, the younger as sisters, in al chastitie.

3 Honour wydowes, which are wydowes in deede.

4 But yf any wydowe haue chyldren or nephues, let them learne first to rule theyr owne houses godly, & to recompence also their elder kinsfolkes: for that is good and acceptable before God.

5 And she that is a wydow in deede, and left alone, hopeth in God, and continueth in supplications and prayers nyght and day.

6 But she that lyueth in pleasure, is dead, beyng alyue.

7 And these thinges commaunde, that they may be blameles.

8 But if any prouide not for his owne, and specially for them of his housholde, he hath denyed the fayth, and is woorse then an infidel.

9 Let not a wydow be chosen vnder threescore yeeres old, hauing been the wyfe of one man,

1.Ti

10 And wel reported of in good woorkes, yf she haue brought vp chyldren, yf she haue lodged strangers, yf she haue washed ỹ saintes feete, yf she haue * ministred vnto them that weare in aduersitie, if she haue been continually geuen to euery good woorke.

* or, holpen them.

11 But the yonger wydowes refuse, for when they haue begun to ware wanton against Christ, they wyll marry:

12 Hauyng damnation, because they haue cast away theyr fyrst fayth.

13 They learne to wander about from house to house idle, yea not idle onely, but also tatlers and busibodies, speaking thynges that are not comely.

14 I wyll therefore that the younger women doo marry, to beare chyldren, to guide the house, to geue none occasion to the aduersarie to speake slaunderously.

15 For certayne of them are alredy turned backe after Satan.

16 If any man or woman that beleeueth haue wydowes, let them susteyne them, and let not the Church be charged, that it may susteine them that are wydowes in deede.

17 The elders that rule wel, let them be counted woorthy of double honour, most specially they which labour in the woorde and teachyng.

18 For the scripture sayth, * Thou shalt not moosell the Oxe that treadeth out the corne: and, * The labourer is woorthy of his rewarde,

Deut.25.4. Mat.10.10.

19 Agaynst an elder receyue none accusation, but vnder two or three witnesses.

20 Them that sinne rebuke before al, that other also may feare.

21 I testifie before God, and the Lord Jesus Christe, and the elect angelles, that thou obserue these thynges without hastynesse of iudge-

iudgement, and doo nothing after parcialitie.

22 Lay handes sodaynely on no man, neither be partaker of other mens sinnes. Keepe thee selfe chaste.

23 Drinke no longer water: but vse a litle wine for thy stomackes sake, and thyne often diseases.

24 Some mens sinnes are open before hand, hastyng before vnto iudgement, and in some they folowe after.

25 Likewyse also good woorkes are manifest before hand, and they that are otherwyse, can not be hyd.

The.vi. Chapter.

1. Agaynst suche as are not satisfied with the woord of God.

LEt as many seruantes as are vnder the yoke, count their maisters woorthy of all honour, that the name of GOD and his doctrine be not blasphemed.

2 And they whiche haue beleeuing maisters, let them not despise them, because they are brethren, but rather let them doo seruice, for as muche as they are beleeuing and beloued, and partakers of the benefite: These thynges teache and exhort.

3 If any man teache otherwyse, and consenteth not vnto the wholesome woords of our Lord Iesus Christe, and to the doctrine which is accordyng to godlynesse:

1.Tim.1.4. 4 He is puft vp, knowyng nothyng, but doting about questions, and strifes of woordes, whereof commeth enuie, strife, raylynges, euil suemisinges,

5 Vaine disputations of men of corrupt myndes, destitute of the trueth, thinkyng lucre to be godlinesse: From such be thou separate.

6 Godlinesse is great lucre, yf a man be content with that he hath.

Iob.1.21. 7 * For we brought nothing into the worlde, and it is certayne that we may cary nought away.

8 But hauyng foode and rayment, we must therewith be content.

9 For they that wyll be riche, fall into temptation and snares, and into many foolish and noysome lustes, whiche drowne men in perdition and destruction.

10 For loue of money is the roote of all euyl, which whyle some lusted after, they * erred from the fayth, and pearsed them selues throughout with many sorowes.

* or, haue missed the marke concernyng the fayth.

11 But thou, O man of God, flee these thinges, and folowe after righteousnesse, godlynesse, faith, loue, patience, meekenesse.

12 Fight the good fight of fayth, lay hand on eternall lyfe, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I geue thee charge in the sight of God, who quickeneth all thinges, and before Iesus Christe, * whiche vnder Pontius Pilate witnessed a good profession,

Math.17.11

14 That thou keepe the commaundement without spot, vnrebukeable, vntyll the appearing of our Lord Iesus Christe:

15 * Whiche in his tymes he shall shewe that is blessed and prince onely, the kyng of kynges, and lord of lordes.

Apoc.17.14.

16 Who only hath immortalitie, dwelling in the lyght that no man can attayne vnto, whom no man hath seene, neyther can see, vnto whom be honour and power euerlasting, Amen.

17 Charge them whiche are riche in this worlde, that they be not hygh minded, nor trust in vncertayne ryches, but in the liuing God (whiche geueth vs abundantly all thynges to enioy:)

Math.4.19.

18 That they doo good, that they be riche in good woorkes, that they be redy to geue, glad to distribute:

19 * Layng vp in store for them selues a good fundation agaynst the tyme to come, that they may lay hold on eternall lyfe.

Math.6.20.

20 O Timotheus, saue that which is geuen thee to keepe, auoydyng prophane (and) vayne bablinges, and oppositions of science, falsely so called:

21 Which some professing, haue erred concernyng the fayth. Grace (be) with thee, Amen.

The fyrst to Timotheus was written from Laodicea, which is the cheefest citie of Phrygia Pacaciana.

The ii. Epistle of Saint Paul to Timothi.

The fyrst Chapter.

Paul exhorteth Timotheus to stedfastnesse and pacience in persecution, and to continue in the doctrine that he had taught him.

PAul an Apostle of Iesus Christe by the wyl of God, accordyng to the promise of life, whiche is in Christe Iesus,

2 To Timothie my dearely beloued sonne: grace, mercie, and peace from God the father, and Christe Iesus our Lord.

Actes.22.3. 3 I thanke God, * whom I woorshyp from (my) forefathers in pure conscience, that without ceassing I haue remembrance of thee in my prayers nyght and day,

4 Greatly desiring to see thee, beyng mindfull of thy teares, that I may be fylled with ioy.

5 When I call to remembrance the vnfayned fayth that is in thee, which dwelt first in thy graundmother Lois, and in thy mother Eunice, and I am assured that (it dwelleth) in thee also.

6 Wherfore I put thee in remembrance that thou stirre vp the gyft of God, whiche is in thee, by the puttyng on of my handes.

7 For God hath not geuen to vs the spirite of feare, but of power, and of loue, and of a sound mind.

8 Be not thou therefore ashamed of the testimonie of our Lord, neyther of me his prisoner,

soner, but suffer thou aduersitie with the Gospel, accordyng to the power of God,

1.Cor.1.1. 9 Who hath * saued vs, and called vs with an holy callyng, not accordyng to our woorkes: but accordyng to his owne purpose and grace, whiche was geuen vs in Christe Jesus, * before the world began:

Rom.16.25. 10 But is nowe made manifest by the appearing of our sauiour Jesus Christe, who hath put away death, and hath brought lyfe and immortalitie vnto lyght through the Gospell:

1.Tim.2.7. 11 * Whereunto I am appoynted a preacher, and an Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these thinges, neuertheless, I am not ashamed, for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him agaynst that day.

13 See thou haue the paterne of wholesome woordes, which thou hast heard of me in fayth and loue (that is) in Christe Jesus.

14 That good thing which was committed to thy keeping, holde fast through the holy ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia be * turned from me, of whom are Phygellus and Hermogenes.

* or, abhorted me.

16 The Lorde geue mercie vnto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chayne.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lorde graunt vnto him that he may finde mercie with the Lord in that day: And in howe many thinges he ministred vnto me at Ephesus, thou knowest very well.

The.ii.Chapter.

He exhorteth him to be constant in trouble, to suffer manly, to abyde fast in the wholesome doctrine of our Lord Iesus Christe.

THou therefore my sonne, be strong in the grace that is in Christe Jesus.

2 And the thinges that thou hast heard of me by many witnesses, the same commit thou to faythfull men, whiche shalbe apt to teache other also.

3 Thou therefore suffer afflictions as a good souldier of Jesus Christe.

4 No man that warreth, entangleth him selfe with the affayres of (this) lyfe, that he may please him whiche hath chosen him to be a souldier.

5 And yf a man also wrestle, yet is he not crowned, except he wrestle lawfully.

6 The labouring husbandman must fyrst be partaker of the fruites.

7 Consider what I say: and the Lorde geue thee vnderstandyng in all thinges.

8 Remember that Jesus Christe, of the seede of Dauid, was rayled from the dead, accordyng to my Gospell:

9 Wherein I suffer trouble as an euyll doer, euen vnto bondes: but the woorde of God is not bound.

10 Therefore I suffer all thinges for the electes sakes, that they might also obteyne the saluation which is in Christ Jesus, with eternall glory.

11 (It is) a faythfull saying: for yf we be dead with him, we shall also liue (with him:) Rom.6.8. Math.10.33

12 If we be patient, we shall also raigne (with him:) * yf we deny him, he also shall deny vs.

13 * If we be vnfaythful, he abydeth faithfull, he can not deny him selfe. Rom.3.3

14 Of these thinges put them in remembrance, testifie before the Lord, that they striue not about woordes to no profite, (but) to the peruertyng of the hearers.

15 Study to shewe thee selfe approoued vnto God, a woorkeman not to be ashamed, rightly diuiding the woord of trueth.

16 But prophane voyces of vanitie passe ouer: for they wyll encrease vnto greater vngodlyneſſe.

17 And their woord shall fret as doeth a canker: of whom is Hymeneus & Philetus,

18 Which about the trueth haue * erred, saying that the resurrection is past alredy, and doo ouerthrowe the fayth of some. * or, missed the marke.

19 But the strong fundation of God standeth styll, hauyng this seale, the Lorde knoweth them that are his: and, Let euery one that nameth the name of Christe, depart from iniquitie.

20 But in a great house are not only vessels of golde, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour.

21 If a man therefore purge hym selfe from these, he shalbe a vessell sanctified vnto honor, and meete for the vses of the Lord, and prepared vnto euery good woorke.

22 Lustes of youth auoyde: but folowe righteousnesse, fayth, charitie, peace, * with them that call on ỳ Lord out of a pure hart. 1.Cor.1.2.

23 * But foolish and vnlearned questions put from thee, knowyng that they doo but gender strife. 1.Tim.1.4.

24 And the seruant of the Lorde must not striue: but be gentle vnto all men, apt to teache, sufferyng euyll.

25 In meekenesse instruering them which are contrary minded, yf God at any tyme wyl geue them repentance, to the knowledge of the trueth:

26 And that they may come to them selues agayne, out of the snare of the deuyll, whiche are * taken captiue of him at his wyll. * or, hell a lyue.

The.iii.Chapter.

1. He propheſieth of the perillous tymes.
16 what profite commeth of the scriptures.

THis knowe also, that * in the last dayes perillous tymes shalbe at hand. 1.Tim.4.1 1.Pet.1.3.

2 For men shalbe louers of their owne selues, couetous, boasters, proud, blasphemers, disobedient to parentes, vnthankfull, vngodly:

3 Without naturall affection, truicebreakers, false accusers, riotous, fierce, despisers of them which are good:

4 Traytours, headdy, hygh minded, louers of pleasures more then louers of God:

5 Hauyng a fourme of godlyneſſe, but denying the power thereof: Turne away from these.

6 These are they which enter into houses, and leade captiue (simple) women laden with sinne, carryed with diuers lustes:

7 Euer

7 Euer learning, and neuer able to come vnto the knowledge of the trueth.

8 *For as Iannes and Iambres withstoode Moses, so doo these also resist the trueth: Men of corrupt mindes, reprobate concerning the fayth:

Exod.7.11

9 But they shal preuayle no longer. For their madnesse shalbe manifest vnto al (men) as also theirs was.

10 But thou hast folowed my doctrine, fashion of liuing, purpose, fayth, long suffering, charitie, patience,

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: and from them al, the Lorde deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shal suffer persecution.

13 But the euil men and deceyuers, shall ware worse and worse, deceiuing, and being deceyued.

14 But continue thou in the things which thou hast learned, *which also were committed vnto thee, knowyng of whom thou hast learned (them:)

*or, wherein also thou hast ben confirmed and perswaded.

15 And that from an infant thou hast knowen the scriptures, whiche are able to make thee wyse vnto saluation, through fayth which is in Christ Iesus.

16 *All scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reproue, to correction, to instruction whiche is in righteousnesse,

2.Pet.1.20

17 That the man of God may be perfect, instructed vnto al good workes.

The.iiii. Chapter

He exhorteth Timotheus to be feruent in the woorde, and to suffer aduersitie.

I Testifie therefore before God, and the Lord Iesus Christ, which shal iudge the quicke and *dead at his appearyng, and his kyngdome:

2 Preache the worde, be instant in season, out of season, improoue, rebuke, exhort in all long suffering and doctrine.

3 For the tyme wyl come, when they shal not suffer wholsome doctrine: but after their owne lustes, shal they whose eares itche, geat them an heape of teachers:

4 And shall turne away their hearyng from the trueth, & shalbe turned vnto fables.

The Epistle on S. Lukes day.

5 But watche thou in al thynges, suffer afflictions, doo the worke of an Euangelist, fulfyl thy ministerie:

6 For I am nowe redy to be offered, and the tyme of my dissolution is at hande.

7 I haue fought a good fight, I haue fulfylled (my) course, I haue kept the fayth.

8 Henceforth there is layde vp for me a crowne of righteousnesse, which the Lorde the righteous iudge shal geue me at that day: not to me onely, but vnto them also that haue loued his appearyng.

9 Doo thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, hauyng loued this present world, and is departed vnto Thessalonica, Cressens to Galatia, Titus vnto Dalmatia.

11 *Only Luke is with me. Takyng Marke, bryng hym with thee, for he is profitable vnto me for the ministration.

Colos.4.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bryng (with) thee, and the bookes, but specially the parchmentes.

14 Alexander the Copper smyth shewed me much euil: the Lorde reward him according to his deedes,

15 Of whom be thou ware also: for he hath greatly withstand our preaching.

16 At my first answearing no man assisted me, but al forsooke me: (I pray God) that it may not be layde to their charges.

17 Notwithstandyng the Lorde assisted me: and strengthed me, that by me the preaching should be fulfylled to the vttermost, and that al the Gentiles should heare, and I was deliuered out of the mouth of the Lion.

18 And the Lorde shall deliuer me from euery euil worke, and wyll preserue me vnto his heauenly kyngdome: to whom (be) prayse for euer and euer. Amen.

19 Salute Prisca and Aquila, and the housholde of *Onesiphorus.

Titus.1.16

20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke.

21 Doo thy diligence to come before winter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ (be) with thy spirite: Grace be with you. Amen.

The seconde Epistle vnto Timotheus ordeyned the first Bysshop of the Church of the Ephesians, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

The Epistle of Saint Paul vnto Titus.

The first Chapter.

1. He aduertiseth Titus touchyng the gouernment of the Church. 7. The ordinance and office of Ministers.

PAul a seruaunt of God, & an Apostle of Iesus Christe, accordyng to the fayth of Gods elect, and the knowledge of the trueth, whiche is after godlinesse:

2 In the hope of eternall life, which God that can not lye, *promised before the worlde began:

Rom.16.25

3 But hath made manifest his worde at the time appoynted through preaching, which is committed vnto me according to the ordinance of God our Sauiour:

4 To Titus a naturall sonne after the common fayth, Grace, mercie, (and) peace from God the father, and the Lorde Iesus Christ our Sauiour.

5 For

5 For this cause left I thee in Creta, that thou shouldest reforme the thynges that are lefte, and ordeyne elders in euery citie, as I had appoynted thee.

3.Tim.3.2 6 * If any be blameleſſe, the husband of one wyfe, hauyng faythfull chyldren, not accuſable of ryot, or vntractable.

7 For a Byſhop muſt be blameleſſe, as the Stewarde of God: not ſtubburne, not angry, not geuen to wyne, no ſtryker, not geuen to fylthie lucre:

8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, ryghteous, godly, temperate:

9 Holding faſt the faythful worde which is according to doctrine, that he may be able both to exhort in wholeſome doctrine, and to improoue them that ſay againſt it.

10 For there are many vnruely & vayne talkers, and deceyuers of myndes, ſpecially they that are of the circumciſion:

11 Whoſe mouthes muſt be ſtopped, whiche ſubuert whole houſes, teaching thynges which they ought not, for fylthie lucre ſake.

12 One of them ſelues, (euen) a prophete of their owne, ſayd, The Cretians (are) alway liers, euyl beaſtes, ſlowe bellies.

13 This witneſſe is true: wherefore rebuke them ſharply, that they may be ſound in the fayth,

2.Tim.1.4 14 * Not taking heede to Iewes fables, and commaundementes of men, turning from the trueth.

Rom.14.20 15 * Vnto the pure (are) al thynges pure: but vnto them that are defiled and vnbeleeuing, (is) nothing pure, but euen the mynd and conſcience of them is defiled.

16 They confeſſe that they knowe God: but with workes they denie hym, ſeeyng they are abominable, and diſobedient, and vnto euery good worke reprobate.

The. ii. Chapter.

1. He commendeth vnto him the wholeſome doctrine, and telleth him how he ſhal teach al degrees to behaue them ſelues.

BVT ſpeake thou the thinges which become wholeſome doctrine.

2 That the elder men be watchyng, graue, ſober, ſound in fayth, in charitie, in patience.

3 The elder women likewyſe, that (they be) in ſuche behauiour as becommeth holines, not falſe accuſers, not geuen to much wyne, teachers of good thynges:

4 That they may make the young women ſober mynded, to loue their husbandes, to loue theyr chyldren.

5 (To be) diſcrete, chaſte, houſekeepers, Ephes.5.23 good, * obedient vnto theyr owne husbandes, that the worde of God be not blaſphemed.

6 Young men likewiſe exhort, to be ſober mynded:

7 In al thynges ſhewyng thee ſelfe a paterne of good workes, in the doctrine, vncorruptneſſe, grauitie, integritie,

8 Wholeſome worde, vnrebukeable, that he which withſtandeth, may be aſhamed, hauing no euyl thyng to ſay of you.

Ephes.6.3 9 * (Exhort) ſeruantes to be obedient vnto their owne maiſters, and to pleaſe (them) in al thinges, not * answearing againe:

* or, gayne-ſaying. 10 Neyther pyckers, but ſhewyng al good faythfulneſſe, that they may adourne the doctrine of God our ſauiour in al thynges.

11 * For there hath appeared the grace of God, (which is) healthful to al men, 1.Cor.2.3

12 Teaching vs, that denyng vngodlineſſe, and worldly luſtes, we ſhoulde lyue ſoberly, and ryghteouſly, and godly, in this preſent worlde:

13 Looking for that bleſſed hope and appearyng of the glory of the great God, and our ſauiour Ieſus Chriſte,

14 Which gaue him ſelfe for vs, that he might redeeme vs from all vnryghteouſneſſe, and purge vs a peculier people vnto hym ſelfe, zelous of good woorkes.

15 Theſe thynges ſpeake and exhort, and rebuke with al auctoritie: Let no man deſpyſe thee.

The. iii. Chapter.

9. He warneth Titus to beware of fooliſhe and vnprofitable queſtions.

WArne * them to be ſubiect to rule and power, to obey magiſtrates, to be redy to euery good woorke: Rom.13.1

2 To blaſpheme no man, to be no fyghters, (but) gentle, ſhewyng all meekeneſſe vnto al men.

3 * For we our ſelues alſo were ſometime 2.Cor.6.11 fooliſhe, diſobedient, deceyued, ſeruing diuers luſtes and voluptuouſneſſe, lyuing in malitiouſneſſe and enuie, full of hate, hating one another.

4 But after that the kyndneſſe and loue of our ſauiour God toward manwarde appeared,

5 * Not of workes that be in righteouſnes 2.Tim.1.9 which we haue wrought, but according to his mercie he ſaued vs, by the fountayne of the regeneration and renuing of the holy ghoſt,

6 Which he ſhedde on vs rychly through Ieſus Chriſt our ſauiour:

7 That we iuſtified by his grace, ſhoulde be made heyres according to the hope of eternal lyfe.

8 (This is) a faythful ſaying, & theſe thinges I wyl that thou affyrme conſtantly, that they which haue beleeued in God: myght be careful to maynteyne good woorkes: Theſe thinges are good and profitable vnto men.

9 * But fooliſhe queſtions, & genealogies, 1.Tim.1.4 and contentions, & ſtriuinges about the lawe, auoyde: for they are vnprofitable and vayne.

10 A man that is an heretique, after the firſt and ſeconde admonition, auoyde:

11 Knowing that he that is ſuche, is ſubuerted, & ſinneth, being damned of him ſelfe.

12 When I ſhal ſende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to wynter.

13 Bryng Zenas the Lawyer, and Apollos on theyr iourney diligently, that nothyng be lacking vnto them.

14 And let ours alſo learne to maintayne good workes to neceſſarie vſes, that they be not vnfruitful.

15 Al that are with me ſalute thee. Greete them that loue vs in the fayth. Grace be with you al. Amen.

Written from Nicopolis, a Citie of Macedonia.

5. He reioyceth to heare of the fayth and loue of Philemon.

PAul a prisoner of Iesus Christe, and brother Timotheus, vnto Philemon my dearely beloued, and our felowe labourer,

2 And to our dearely beloued Apphia, and to Archippus our felowe souldier, and to the Churche in thy house:

1.Cor.1.2. 3 * Grace to you, and peace from God our father, and the Lorde Iesus Christe.

4 I thanke my God, makyng mention alwayes of thee in my prayers,

5 Hearyng of thy loue and fayth whiche thou hast toward the Lord Iesus, and toward all saintes:

6 That the felowship of thy fayth may be effectuall in the knowledge of euery good (woorke) which is in you toward Christe Iesus.

7 For we haue great ioy and consolation in thy loue, because the bowels of the saintes are refreshed by thee, brother.

8 Wherefore, though I might be muche bold in Christe, to enioyne thee that which is conuenient,

9 Yet for loue sake, I rather beseech thee, being such a one as Paul the aged, and nowe also a prisoner of Iesus Christe,

Coloss.4.9 10 I beseeche thee for my sonne * Onesimus, whom I haue begotten in my bondes:

11 Which in time passed was to thee vnprofitable, but nowe profitable to thee and to me.

12 Whom I haue sent againe: thou therfore receiue him, that is, mine owne bowels,

13 Whom I would haue reteyned with me, that in thy steede he might haue ministred vnto me in the bondes of the Gospel:

14 But without thy minde would I doo nothyng, that thy benefite should not be as it were of necessitie, but wyllyngly.

15 For happily he therefore departed for a season, that thou shouldest receyue hym for euer:

16 Not nowe as a seruaunt, but aboue a seruaunt, a brother beloued, specially to me: but how muche more vnto thee, both in the fleshe, and in the Lorde?

17 If thou count me therefore a felowe, receiue him as mee selfe.

18 If he haue iniured thee, or oweth (thee ought) that lay to my charge.

19 I Paul haue written it with myne owne hand, I will recompence it: albeit, I doo not say to thee howe thou owest vnto me euen thyne owne selfe besides,

20 Yea brother, let me enioy this * pleasure of thee in the Lorde: comfort my bowels in the Lord. * Or, fruite.

21 Trusting in thyne obedience, I wrote vnto thee, knowyng that thou wylt also doo more then I say.

22 Moreouer, prepare me also a lodgyng, for I trust that through your prayers I shall be geuen vnto you.

23 There salute thee Epaphras my felowe prisoner in Christe Iesus,

24 Marcus, Aristarcus, Demas, Lucas, my felowe labourers.

25 The grace of our Lorde Iesus Christe (be) with your spirite. Amen.

Written from Rome to Philemon, by Onesimus a seruant.

The Epistle of Saint Paul the Apostle to the Hebrues.

The first Chapter.

1. He sheweth the excellencie of Christ, 4. aboue the Angels. 7. and of their office.

The Epistle on Christmas day. GOD whiche in time past, at sundry times, and in diuers maners spake vnto the fathers in the prophetes,

2 Hath in these last dayes spoken vnto vs in the sonne, whom he hath appoynted heyre of al things, by whom also he made the worldes.

Coloss.1.15 3 * Who being the brightnesse of his glory, and the very image of his substance, vpholdyng all things with the woord of his power, hauing by him selfe purged our sinnes, * hath sit on the right hand of the maiestie on hygh. * Or, sate.

4 Being so much more excellent then the angels, as he hath by inheritance obteyned a more excellent name then they.

Psalm.2.7 5 For vnto which of the angels sayd he at any tyme, * Thou art my sonne, this day haue I begotten thee? * And agayne, I will be to him a father, and he shalbe to me a sonne? * And agayne, when he bringeth in the first begotten sonne into the world, he sayth, * And let all the angels of God woorshyp him.

Psal.97.7 Psal.104.4.

6 And agayne, I will be to him a father, and he shalbe to me a sonne? * And agayne, when he bringeth in the first begotten sonne into the world, he sayth, * And let all the angels of God woorshyp him.

7 And vnto the angels he sayth, He maketh his angels spirites, and his ministers a flame of fyre:

8 But vnto the sonne (he sayth,) Thy seate, O God, (shalbe) for euer and euer: the scepter of thy kyngdome is a scepter of ryghteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie: therefore God, euen thy God, hath annoynted thee with the oyle of gladnesse aboue thy felowes.

10 * And, thou Lorde in the beginnyng hast layde the fundation of the earth, and the heauens are the woorkes of thy handes: Psal.102.26

11 They shall perishe, but thou endurest, and they all shall waxe olde as doeth a garment,

12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same, and thy yeeres shall not fayle.

13 But vnto which of the angels sayd he at any time, * Sit on my right hand, tyll I make thyne enimies thy footestoole? Psal.110.1.

14 Are they not all ministring spirites, sent forth into ministerie for their sakes which shalbe heyres of saluation?

The

The.ii.Chapter.

He exhorteth vs to be obedient vnto the newe lawe, which Christe hath geuen vs.

WHerefore we ought to geue the more earnest heede to the things which we haue heard: lest at any time we should let them slippe.

2 For yf the woord spoken by angels, was stedfast, and euery transgression and disobedience receiued a iust recompence of reward:

3 Howe shall we escape yf we neglect so great saluation? whiche at the fyrst began to be preached of the Lorde, and was confyrmed vnto vs ward by them that heard it,

Mar.16.20. 4 * God bearing witnesse (thereto) both with signes and woonders also, and with diuers powers, and gyftes of the holy ghost, according to his owne wyll.

5 For vnto the angels hath he not put in subiection the worlde to come, whereof we speake.

Psal.7.5. 6 But one in a certayne place witnessed, saying, * What is man, that thou art mindful of him? or the sonne of man, that thou visitest him?

7 Thou madest him for a litle whyle lower then the angels, thou hast crowned him

1.Cor.15.27. with glory and honour, and * hast set him aboue the woorkes of thy handes.

8 Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he left nothyng that is not put vnder him. But nowe we see not yet all thinges put vnder him.

Phi. 2.8 9 * But him that for a whyle was made lesse then the angels, we see (that it was) Iesus, who through the suffering of death, was crowned with glory and honour, that he by the grace of God, should taste of death for all.

10 For it became him, for whom are all thinges, and by whom are all thynges, after he had brought many sonnes vnto glory, that he shoulde make the captayne of their saluation perfect through afflictions.

11 For both he that sanctifieth, and they which are sanctified (are) all of one: for which cause, he is not ashamed to call them brethren,

Psal.22.23. 12 Saying, * I wyll declare thy name vnto my brethren, in the mids of the Churche wyll I prayse thee.

13 And agayne, I wyll put my trust in hym. And agayne, Behold here am I, and the chyldren which God hath geuen me.

14 Forasmuch then as the chyldren are partakers of flesshe and blood, he also him selfe likewyse tooke part with them, * that through

Heb.2.14 1.Cor.15.54. death, he might expell him that had lordship ouer death, that is, the deuyl:

15 And that he myght deliuer them which through feare of death, were all their life tyme in danger of bondage.

16 For he in no place taketh on him the angels: but the seede of Abraham taketh he on him.

17 Wherefore in all thinges it became him to be made lyke vnto his brethren, that he might be mercifull, and a faythfull hygh priest in thynges concernyng GOD, for to purge the peoples sinnes.

18 For in that he him selfe suffered, and was tempted, he is able to succour them that are tempted.

The.iii.Chapter.

1. He requireth them to be obedient vnto the woord of Christe, 3. Who is more woorthy then Moses.

THerefore holy brethren, partakers of the celestiall calling, consyder the Apostle and hygh priest of our profession Christe Iesus,

2 Beyng faythfull to hym that appoynted him, as also * Moses (was faythfull) in al his house. Num.12.7.

3 For this (man) was counted woorthy of more glory then Moses, inasmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, but he that builded all thinges is God.

5 And Moses veryly was faythfull in all his house, as a seruaunt, for a witnesse of those thynges which were to be spoken after:

6 But Christe as a sonne hath rule ouer his owne house: whose house are we, yf we hold fast the confidence and the reioycing of that hope vnto the end.

7 Wherefore, as the holy ghost sayth, * To day yf ye wyll heare his voyce, Psalm.95.8

8 Harden not your hartes, as in the prouocation in the day of temptation in the wyldernesse:

9 Where your fathers tempted me, prooued me, and sawe my woorkes fourtie yeeres.

10 Wherefore I was greeued with this generation, and sayde, They doo alway erre in hart, they veryly haue not knowen my wayes.

11 So that I sware in my wrath, If they shall enter into my rest.

12 Take heede brethren, lest at any tyme there be in any of you an euyll hart of vnbeleefe, to depart from the liuyng God:

13 But exhort ye one another dayly, while it is called to day: lest any of you be hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, yf we keepe sure vnto the ende the beginnyng of the substance.

15 * So long as it is sayde, To day yf ye wyll heare his voyce, harden not your hartes, as in the prouocation. * or, while. The Lord.

16 For some when they had heard, dyd prouoke: howe be it, not all that came out of Egypt by Moses. Psal 95.1

17 But with whom was he displeased fourtie yeeres? Not with them that had sinned, whose carkasses fell in the desart?

18 And to whom sware he that they should not enter into his rest, but vnto them that were not obedient?

19 And we see that they coulde not enter in, because of vnbeleefe.

The.iiii.Chapter.

2. The woord without fayth is vnprofitable.
3. The Sabboth or rest of the christians.

LEt vs feare therefore, lest at any tyme by forsakyng the promise of entring into his rest, any of you shoulde seeme to be defrauded.

2 For vnto vs was the Gospell preached, aswell

alwel as vnto them: but the worde whiche they heard, did not profite them, not beyng coupled with fayth to them that heard.

3 For we which haue beleeued, doo enter
Psal.95.11 into his rest, as he sayde, * Euen as I haue swoorne in my wrath, if they shall enter into my rest: although the workes were made perfect from the fundation of the worlde.

4 For he spake in a certayne place of the
Gen.2.5 seuenth day on this wyse: * And God did rest the seuenth day from al his workes.

5 And in this place agayne, If they shall enter into my rest.

6 Seeing therefore it followeth that some must enter thereinto, and they to whom the Gospel was first preached entred not therein for vnbeleefe.

7 Agayne, he appoynteth a certayne day, by to day, saying in Dauid after so long a
Psal.95.8 tyme, (as it is sayd) * To day if ye wyl heare his voyce, harden not your hartes.

8 For if Iesus had geuen them rest, then would he not afterwarde haue spoken of another day.

9 There remayneth therefore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceassed also from his owne workes, as God (did) from his.

11 Let vs study therefore to enter into
* g. into. that rest, lest any man fal * after the same example of disobedience.

12 For the worde of God is quicke and mightie in operation, and sharper then any two edged sword, and entreth through euen vnto the diuiding asunder of the soule and the spirite, and of the ioyntes and the marowe, and is a discerner of the thoughtes and of the intentes of the hart.

13 Neyther is there any creature that is not manifest in the sight of him: but al things (are) naked and open vnto the eyes of hym of whom we speake.

14 Seeyng then that we haue a great high priest, which is entred into heauens, Iesus the sonne of God, let vs holde fast (this) confession.

15 For we haue not an high priest whiche can not be touched with the feelyng of our infirmities: but was in all poyntes tempted like as we are, and yet without sinne.

16 Let vs therfore come boldly vnto the throne of grace, that we may obteyne mercy, and finde grace to helpe in time of neede.

The.v.Chapter.

He compareth Iesus Christ with the Leuitical Priestes, shewyng wherein they eyther agree, or dissent.

FOr euery high priest taken from among men, is ordeyned for men, in thinges (pertayning) to God, to offer gyftes, and sacrifices for sinne:

2 Which can sufficiently haue compassion on the ignorant, and on them that erre out of the way, for asmuch as he hym selfe also is compassed with infirmitie.

3 And for the same (infirmitie) he is bound to offer for sinnes, as wel for hym selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, * as 1.Chr.23.13 was Aaron.

5 Euen so Christ also glorified not hym selfe to be made the high priest: but he that sayde vnto hym, * Thou art my sonne, to day Psal.2.7 haue I begotten thee, (gaue it hym.)

6 As he sayth also in another place, Psal.110.4 * Thou art a priest for euer, after the order of Melchisedech.

7 Which in the dayes of his flesh, when he had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue hym from death, and was heard in that which he feared.

8 Though he were the sonne, yet learned he obedience, by these thinges which he suffered:

9 And being perfect, was made the aucthour of eternal saluation vnto all them that obey hym:

10 And is called of God an high priest after the order of Melchisedech.

11 Of whom we haue many thinges to say, and harde to be vttered, seeing ye are dull of hearyng.

12 For when, as concerning the tyme, ye ought to be teachers, yet haue ye neede agayne that we teache you the first principles of the beginning of the worde of God, and are become such as haue neede of mylke, and not of strong meate.

13 For euery one that vseth mylke, is vnexpert of the worde of ryghteousnesse, for he is a babe.

14 But strong meate belongeth to them that are perfect, euen those which by reason of vse, haue their wittes exercised to discerne both good and euyl.

The vi.Chapter.

1. He proceedeth in reproouyng them, and exhorteth them not to faynt.

THerefore leauing the doctrine of the beginning of Christ, let vs goe forth vnto perfection, not laying againe the fundation of repentance from dead woorkes, and of fayth towarde God.

2 Of the doctrine of Baptismes, and of laying on of handes, and of resurrection of the dead, and of eternal iudgement.

3 And this wil we doo, if God permit.

4 * For it can not be that they which were Mat.12.45 once lighted, and haue tasted of the heauenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good woorde of GOD, and the powers of the worlde to come:

6 And they fal away, should be renued agayne into repentance, crucifiyng to them selues the sonne of God afreshe, and makyng a mocke of hym.

7 For the earth which hath dronken in the rayne that commeth oft vpon it, and bringeth forth herbes, meete for them by whom also it is tylled, receyueth blessyng of God:

8 But that ground which beareth thornes and briers, is reprooued, and is nigh vnto cursyng, whose ende is to be burned.

9 Neuertheless, deare freendes, we are perswaded better thinges of you, and thynges which

which accompanie saluation, though we thus speake.

10 For God is not unrighteous, to forget your worke and labour of loue, which ye haue shewed towarde his name, hauing ministred to the saintes, and (doo) minister.

11 Yea, and we desyre that euery one of you doo shewe the same diligence, to the full assurance of hope vnto the ende,

12 That ye faynt not, but be followers of them, which through fayth and patience inherite the promises.

13 For when God made the promise to Abraham, because he could sweare by no greater, he sware by hym selfe.

Gene.12.1 14 Saying, Surely, blessyng, I wyll blesse thee, and multiplyng, I wyl multiplie thee.

15 And so after that he had taryed patiently, he obteyned the promise.

16 For men verily sweare by the greater, and an othe of confyrmation, is to them an ende of al stryfe.

17 Wherein God wyllyng more abundantly to shewe vnto the heyres of promise the stablenesse of his counsel, confyrmed by an othe:

18 That by two immutable thynges, in whiche it was impossible for God to lye, we might haue a strong consolation, whiche haue fled to holde fast the hope layde before vs.

19 Which (hope) we holde as an anker of the soule, both sure and stedfast, an entring in vnto that thyng which is within the vayle:

20 Whyther the forerunner is for vs entred, (euen) Iesus, after the order of Melchisedech made a priest for euer.

The vii. Chapter.

He compareth the priesthood of Christ vnto Melchisedech. 11. also Christes priesthood with the Leuites.

Gene.14.18 FOR this *Melchisedech kyng of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kynges, and blessed hym.

2 To whom also Abraham gaue tithe of all thynges: first beyng called by interpretation kyng of righteousnesse: and after that also, kyng of Salem, which is kyng of peace.

3 Without father, without mother, without kinne, hauing neither beginning of dayes, neyther ende of lyfe, but lykened vnto the sonne of God, continueth a priest for euer.

4 Nowe consyder howe great this (man) was, vnto whom also the patriarch Abraham

Num.18.21 *gaue tithe of the spoyles.

5 And verily they which are of the children of Leui, which receyue the office of the priesthood, haue a commaundement to take tithe of the people, according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But he whose kinrede is not counted among them, receyued tithe of Abraham, and blessed hym that had the promises.

7 And without al controuersie, the lesse is blessed of the better.

8 And here men that dye, receyue tithes: but there he (receyueth them) of whom it is witnessed that he lyueth.

9 And (to say the trueth) Leui also, which receyueth tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

11 If therefore perfection was by the priesthood of the Leuites (For vnder that priesthood the people receyued the law) what needeth it furthermore that another priest shoulde ryse after the order of Melchisedech, and not to be called after the order of Aaron?

12 For if the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whom these thinges are spoken, parteyneth vnto another tribe, of whiche no man gaue attendance at the aulter.

14 For it is euident that our Lord sprong out of Iuda, of which tribe spake Moses nothyng concerning priesthood:

15 And (it is) yet a farre more euident thyng, if after the similitude of Melchisedech there aryse another priest,

16 Which is not made after the lawe of the carnal commaundement, but after the power of the endlesse lyfe:

17 For he thus testifieth, *Thou art a priest for euer, after the order of Melchisedech. Psal.110.4

18 For there is truely a disanulling of the commaundement going before, for the weakenesse and vnprofitablenesse therof.

19 For the lawe made nothyng perfect, but (was) the bryngyng of a better hope, by the which we drawe nigh vnto God.

20 And in as much as that was not without an othe, (For those priestes were made without an othe:

21 But this priest with an othe, by hym that sayde vnto hym, *The Lorde sware, and wyl not repent him, thou art a priest for euer, after the order of Melchisedech,) Psal.110.4

22 By so much was Iesus made a surety of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure:

24 But this man, because he endureth euer, hath an vnchangeable priesthood.

25 Wherefore he is able also euer to saue them to the vttermost, that come vnto GOD by hym, seeing he euer lyueth, to make intercession for them.

26 For suche an high priest became vs, (which is) holy, harmelesse, vndefiled, separate from sinners, and made higher then heauens.

27 Which needeth not dayly, as those high priestes, to offer vp sacrifice *fyrst for his owne sinnes, and then for the peoples: for that dyd he once, when he offered vp hym selfe. Leuit.16.11

28 For the lawe maketh men high priestes which haue infirmitie, but the woorde of the othe which was after the lawe (maketh) the sonne, which is perfect for euermore.

The viii Chapter.

6. He prooueth the abolishing aswell of the Leuitical priesthood, as of the olde conenant by the spiritual and euerlasting priesthood of Christ, 8. and by the new conenant.

Now

BVT of the thynges whiche we haue spoken, (this is) the summe: We haue suche an hygh priest, that sitteth on the ryght hande of the throne of the maiestie in the heauens,

2 A minister of holy thinges, and of the true tabernacle, whiche the Lorde pight, and not man.

3 For euery high priest is ordeined to offer gyftes and sacrifices: Wherefore it is of necessitie, that this man haue somewhat also to offer.

4 For he were not a priest, yf he were on the earth, seeing that there are priestes, that accordyng to the lawe offer gyftes,

5 Who serue vnto the example & shadowe of heauenly thynges, as Moses was admonished of God, when he was about to finishe the tabernacle: * For see, sayth he, that thou make al thinges accordyng to the paterne shewed to thee in the mount.

Exo.25.40.

6 But nowe hath he obteyned a more excellent office, by howe much also he is the mediatour of a better * couenant, whiche was conkyrmed in better promises.

* or, testament.

7 For yf that first (couenant) had ben faultlesse, then should no place haue been sought for the seconde.

8 For in rebukyng them he sayth, * Beholde, the dayes come, sayth the Lorde, and I wyll finyshe vppon the house of Israel, and vppon the house of Juda, a newe couenant:

Jer.31.31.

9 Not lyke that, that I made with theyr fathers, in the day when I tooke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenant, and I regarded them not, sayth the Lorde.

10 For this is the couenant that I wyl make with the house of Israel after those dayes, sayth the Lorde: geuing my lawes into their minde, and in their hart I wyll wryte them, and I wyl be to them a God, and they shalbe to me a people.

11 And they shal not teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the lytle of them, to the great of them.

12 For I wyll be mercifull to theyr vnryghteousnesse, and their sinnes and their iniquities wyll I thynke vpon no more.

13 In that he sayth a newe (couenant,) he hath worne out the first: for that which is worne out and waxed olde, is redy to vanyshe away.

The. ix. Chapter.

1. Howe that the ceremonies and sacrifices of the lawe are abolished, 11. by the eternitie and perfection of Christes sacrifice.

THE first (couenant) then had verily * iustifying ordinances, seruinges of God, and worldly holynesse.

* or, ceremonies of seruice.

2 * For there was a tabernacle made, the first (truely) wherein was the candlesticke, and the table, and the shewe bread, whiche is called holy.

Exo.26.1.

3 But after the seconde vayle, (was) a tabernacle, whiche is called holyest of al:

4 Whiche had the golden sencer, and the arke of the couenant ouerlayde rounde about with golde, wherein was the golden pot hauyng Manna, and * Aarons rodde that had budded, and * the tables of the couenant:

Nu.17.10. 1.king.8.9.

5 * And ouer it the Cherubims of glory, shadowyng the mercie seate: Of whiche thynges we can not nowe speake particularly.

Exo.25.22.

6 When these thynges were thus ordeyned, the priestes went alwayes into the first tabernacle, accomplyshyng the seruice of God.

7 But into the seconde (went) the hygh priest alone, once euery yeere, not without blood, which he offered for hym selfe, and for the ignorances of the people.

8 The holy ghost this signifiyng, that the way of holy thynges, was not yet made manifest, whyle as yet the first tabernacle was standyng.

9 Whiche (was) a similitude for the tyme then present, in whiche were offered gyftes, and sacrifices, that coulde not make the worshypper perfect as pertaynyng to the conscience.

10 With only meates and drynkes, and diuers washinges, and iustifyinges of the flesshe, which were layde vp vntyll the tyme of reformation.

11 But Christe, being come an hygh priest of good thynges that shoulde be, by a greater and more perfect tabernacle, not made with handes, that is to say, not of this buildyng:

The Epistle on the first sunday in Lent.

12 Neyther by the blood of Goates, and Calues, but by his owne blood he entred in once into the holy place, and found eternal redemption.

13 For yf the blood of Oxen & of Goates, and the ashes of a young Cowe, sprincklyng the vncleane, sanctifieth to the purifiyng of the flesshe:

14 Howe much more the blood of Christ, which through the eternall spirite offered him selfe without spot to God, shal purge your conscience from dead workes, to serue the lyuing God?

15 And for this cause is he the mediatour of the newe couenant, that through death, whiche was for the redemption of the transgressiõs (that were) vnder the first * couenant, they which are called, myght receyue the promise of eternal inheritance.

* or, testament.

16 For where as is a testament, there must also of necessitie be the death of him that made the testament.

The Epistle on the Wednesday before Easter.

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that made the testament is aliue.

18 For which cause also, neyther the first (testament) was dedicated without blood.

19 For when Moses had spoken euery precept to all the people accordyng to the lawe, takyng the blood of Calues, and of Goates, with water, and purple wool, and Hysope, he sprinckled both the booke it selfe, and all the people,

20 Saying, * This (is) the blood of the testament, which God hath enioyned vnto you.

Exo.24.8.

21 And lykewyse he sprinckled with

blood both the tabernacle, and all the vessels of the ministerie.

22 And almost al thinges are by the lawe purged with blood, and without shedyng of blood is no remission.

23 It is neede then that the paternes of heauenly thynges be purified with suche thinges: but the heauenly thynges them selues (be purified) with better sacrifices then are these.

24 For Christe is not entred into the holy places made with handes, (whiche are) paternes of true thynges: but into heauen it selfe, nowe to appeare in the syght of God for vs.

25 Not that he shoulde offer hym selfe often, as the hygh priest entreth into the holy places, euery yeere in strange blood.

26 (For then must he haue often suffered since the fundation of the worlde:) but nowe once in the ende of the worlde hath he appeared, to put away sinne by the sacrifice of him selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

28 * Euen so Christ once offered to take away the sinnes of many, the seconde tyme shalbe seene without sinne, of them whiche wayte for hym vnto saluation.

Rom.5.8.

The. x. Chapter.

1. The old lawe had no power to cleanse away sinne, 10. but Christe did it with offering of his body once for all.

The Epistle on good Fryday.

FOR the lawe hauing the shadowe of good thynges to come, and not the very fashion of the thinges them selues, can neuer with those sacrifices whiche they offer yeere by yeere continually, make the commers thereunto perfect.

2 For would not then those (sacrifices) haue ceassed to haue been offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 Neuertheless, in those (sacrifices) is mention made of sinnes euery yeere.

4 For it is not possible that the blood of Bulles and of Goates, shoulde take away sinnes.

5 Wherefore when he commeth into the worlde, he sayth, * Sacrifice and offering thou wouldest not haue: but a body hast thou ordeined me.

Psa.40.7.

6 In burnt sacrifices (and offeringes) for sinne thou hast had no pleasure.

7 Then sayde I, Loe, I come. (In the beginning of the booke it is written of me) to doo thy wyl, O God.

8 Aboue when he sayth, that sacrifice, and offering, and burt offeringes, (and offerynges) for sinne thou wouldest not, neyther haddest pleasure (therein) whiche are offered by the lawe:)

9 Then sayde he, Loe, I come to doo thy wyl, O God: He taketh away the fyrst, to stablyshe the seconde.

10 In the whiche wyll we are made holy, euen by the offeryng of the body of Iesus Christe once for al.

11 And euery priest standeth dayly, ministring, and offering oftentimes the same sacrifices, which can neuer take away sinnes:

12 But this man, after he hath offered one sacrifice for sinnes, * is set downe for euer on the ryght hand of God, Heb.1.13.

13 From henceforth tarrying * tyll his foes be made his footestoole. 1.Cor.15.25.

14 For with one offeryng hath he made perfect for euer them that are sanctified.

15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 * This is the couenant that I wil make vnto them after those dayes (sayth the Lorde) geuing my lawes in their hart, and in their myndes wyl I write them: Jer.31.33. * or, testament,

17 And their sinnes and iniquities wyll I in no wyse remember any more.

18 And where remission of these thynges (is,) there (is) no more offeryng for sinne.

19 Hauyng therefore, brethren, libertie to enter into holy (places) in the blood of Iesus,

20 By the newe and liuing way, whiche he hath prepared for vs through the vayle, that is to say, his flesshe:

21 And (seeing we haue) an hygh priest ouer the house of God:

22 Let vs drawe nygh with a true hart, in assurance of fayth, sprinckled in our hartes from an euyl conscience, and washed in body with pure water.

23 Let vs holde the profession of the hope without wauering, (for he is faythful that promised:)

24 And let vs consyder one another, to prouoke vnto loue, and to good workes,

25 Not forsakyng the assemblyng of our selues togeather, as the maner of some (is,) but exhortyng one (another,) and so much the more, as ye see the day approchyng.

26 * For if we sinne willingly, after that we haue receyued the knowledge of the trueth, there remayneth no more sacrifice for sinnes: Heb.6.4.

27 But a fearefull lookyng for of iudgement, and violent fire, whiche shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dyeth without mercy * vnder two or three witnesses: Deut.19.15.

29 Of howe much sorer punishment (suppose ye) shal he be worthy, which hath troden vnder foote the sonne of God? and hath counted the blood of the couenant, wherein he was sanctified, an vnholy thyng, and hath doone dispite vnto the spirite of grace?

30 For we know him that hath sayd, * Vengeance (belongeth) vnto me, I wil render, sayth the Lorde: And agayne, the Lord shall iudge his people. Deut.32.35

31 It is a fearefull thyng to fall into the handes of the lyuyng God.

32 Cal to remembrance the former dayes in the whiche after ye had receyued lyght, ye endured a great fyght of aduersities:

33 Partly whyle ye were made a gasyng stocke both by reproches and afflictions, and partly whyle ye became companions of them whiche were so tossed to and fro.

34 For ye suffered also with my bonds, and tooke in worth the spoyling of your goods with gladnesse: knowyng in your selues howe that you haue in heauen a better and an enduryng substance.

35 Cast not away therefore your confi-

dence,

dence, whiche hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue doone the wyl of God, ye myght receyue the promise.

37 For yet a very litle whyle, and he that shal come, wyl come, and wyl not tary.

Habac.2.4. 38 And *the iust shal liue by fayth: And if he withdrawe hym selfe, my soule shal haue no pleasure in hym.

39 We are not of them which withdrawe our selues vnto perdition: but we partayne vnto fayth, to the winning of the soule.

The xi Chapter.

What fayth is, and a commendation of the same.

FAyth is the * grounde of thynges hoped for, the euidence of thynges not seene.

* o. representation.

2 For by it * the elders obteyned a good report.

* o. our forefathers.

3 Through fayth we vnderstande that the *worldes were ordeyned by the woord of God, and that thynges which are seene, were made of thynges which were not seene.

Gen.1.1.

4 By fayth Abel offered vnto God a more excellent sacrifice then Cain, * by whiche he was witnessed to be ryghteous, God testifying of his gyftes: by which also he being dead, yet speaketh.

Gen.4.14.

Mat.23.35

5 By fayth was * Enoch translated, that he should not see death, neyther was he found, for God had taken hym away: For afore he was taken away, he was reported of to haue pleased God.

6 But without fayth it is vnpossible to please hym: for he that commeth to God, must beleeue that God is, and that he is a rewarder of them that diligently seeke him.

Gen.6.13

7 *By fayth Noe being warned of God of thynges not seene as yet, moued with reuerence, prepared the arke, to the sauing of his house, through the which (arke) he condemned the worlde, and became heyre of the ryghteousnesse which is by fayth.

Gen.12.4.

8 By faith *Abraham, when he was called, obeyed (God) to goe out into a place which he should afterward receyue to inheritance: and he went out, not knowyng whyther he shoulde goe.

9 By fayth he remoued into the lande of promise, as into a strange countrey, when he had dwelt in tabernacles, with Isahac and Iacob, heyres with hym of the same promise.

10 For he looked for a citie hauing a foundation, whose buylder and maker is God.

Gen.21.3.

11 Through fayth also *Sara her selfe receyued strength to conceyue seede, and was deliuered of a chyld when she was past age, because she iudged hym faythful whiche had promised.

12 And therefore sprang there of one, euen of one which was as good as dead, (so many) in multitude as are the starres in the skye, and as the sande whiche is by the sea shore innumerable.

13 These al dyed according to fayth, not hauing receyued the promises, but when they had seen them a farre of, and * eleeued, and saluted, and confessed that they were strangers and pilgrimes on the earth.

* o. beleeued.

14 For they that say suche thynges, declare that they seeke a countrey.

15 Also yf they had been myndfull of that (countrey) from whence they came out, they had leasure to haue returned:

16 But nowe they desire a better [illegible] trey,) that is, a heauenly: Wherefore [illegible] not ashamed of them to be called their God, for he hath prepared for them a citie.

17 *By fayth Abraham offered vp Isahac when he was proued: and he that had receyued the promises, offered vp his onely begotten soune,

Gene.12.10.

18 To whom it is sayde, * That in Isahac shal thy seede be called.

Gene.21.12.

19 For he consydered that God was able to rayse the dead vp agayne, from whence also he receyued in hym a certayne similitude (of the resurrection.)

20 *By faith did Isahac blesse Iacob and Esau concernyng thynges to come.

Gene.27.27.

21 *By faith Iacob, when he was a dying, blessed both the sonnes of Ioseph, and worshipped * toward the top of his Sceptre.

Gene.41.13.

* Some reade, leaning vpon his staffe.

22 * By fayth Ioseph when he dyed, remembred the departyng of the chyldren of Israel: and gaue commaundement of his bones.

Gene.10.24.

23 *By fayth Moses when he was borne, was hydde three monethes of his father and mother, because they sawe he was a proper chylde, neyther feared they the kynges commaundement.

Exod.2.1.

24 *By faith Moses when he was great, refused to be called the sonne of Pharaos daughter:

Exod.1.12.

25 Choosing rather to suffer aduersitie with the people of GOD, then to enioy the pleasures of sinne for a season:

26 Esteeming the rebuke of Christ, greater ryches then the treasures of Egypt: For he had respect vnto the recompence of the rewarde.

27 *By fayth he forsooke Egypt, fearing not the wrath of the kyng: For he endured, euen as though he had seene hym which is inuisible.

Exo.12.27.

28 *Through faith he ordeyned the passeouer and the effusion of blood, lest he that destroyed the fyrst borne, shoulde touche them.

Exod.12.22.

29 *By fayth they passed through the red sea, as by drye lande: whiche the Egyptians assaying to doo, were drowned.

Exod.14.22.

30 *By fayth the walles of Iericho fell downe, after they were compassed about seuen dayes.

Iosua.6.20.

31 * By fayth the harlot Rahab perished not with them that were disobedient, when she had receyued the spies with peace.

Iosua.2.1.

32 And what shall I more say? for the tyme would fayle me, to rehearse of Gedeon, of Barac, * and of Samson, and of *Iephthah, of * Dauid also *, and Samuel, and of the prophetes:

Iud.6,11. Iudi.4.6.

33 Whiche through fayth subdued kingdomes, wrought ryghteousnesse, obteyned the promises, stopped the mouthes of the Lions,

Iudi.13.24. Iudi.11.1. 1. Re.13.14.

34 Quenched the violence of fyre, escaped the edge of the swoorde, out of weakenesse were made strong, wared valiant in fight, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to lyfe agayne: Other were racked, not looking for deliuerance, that they myght receiue a better resurrection.

36 And others were tried with mockinges and scourginges: Yea moreouer, with bondes and prisonment:

37 They were stoned, were hewen asunder, were tempted, were slayne with swoorde, wandred about in sheepe skynnes, & goate skinnes, being destitute, afflicted, and tormented:

38 Of whom the worlde was not woorthie: They wandred in wyldernesse, and in mountaynes, and in dennes, and caues of the earth.

39 And these al through fayth, hauing obteyned good reporte, receiued not the promyse:

40 Whereas God hath prepared a better thing for vs, that they without vs shoulde not be made perfect.

The.xii. Chapter.

1. An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting rewarde.

WHerefore, seeing that we are compassed with so great a cloude of witnesses, al *layde away that (a) presseth downe, and the synne that hangeth so fast on, let vs run with patience vnto the battel that is set before vs:

Ephe.4.22. a. As riches, cares, and such lyke. * or, beginner.

2 Lokyng vnto Iesus the * captayne and fynisher of our fayth, whiche for the ioy that was set before hym, endured the crosse, hauing despised the shame, and is set downe on the ryght hande of the throne of God.

3 Consyder therefore hym that endured such speaking agaynst him of synners, lest you shoulde be wearyed, fayntyng in your myndes.

4 Ye haue not yet resysted vnto (the shedding of) blood, striuing agaynst synne.

5 And ye haue forgotten the exhortation whiche speaketh vnto you as vnto chyldren, *My sonne despise not thou the chastening of the Lorde, neyther faynt when thou art rebuked of hym.

Pro.3.11.

6 For whom the Lord loueth, he chastneth, and scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God tendreth you as his sonnes: for what sonne is he whom the father chastneth not?

8 But yf ye be without chastisement, whereof al are partakers, then are ye bastardes, and not sonnes.

9 Furthermore, we haue had fathers of our flesshe, which corrected vs, & we gaue (them) reuerence: shal we not them much rather be in subiection vnto the father of spirites, and liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he, for our profite, that we myght be partakers of his holynesse.

11 Now chastising for the present seemeth to be ioyous, but greeuous: neuertheles, afterward it bringeth the quiet fruite of righteousnesse, vnto them which are exercised thereby.

12 Straighten vp therefore the handes whiche were let downe, and the weake knees:

13 And make ryght steps vnto your feete, lest that which is halting, be turned out of the way: but let it rather be healed.

14 Folowe peace with all men, and holynesse, without the whiche no man shall see the Lorde: Rom.12.18.

15 Takyng heede that no man fall away from the grace of God, lest any roote of bitternesse springyng vp, trouble you, and thereby many be defiled.

16 Let there be no fornicatour or vncleane person, as * Esau, whiche for one morsel of meate solde his byrthryght. Gene.25.33.

17 * For ye knowe howe that afterwarde, when he woulde haue inherited the blessyng, he was reprobated: For he found no place of repentance, though he sought it carefully with teares. Gene.27.38.

18 For ye are not come vnto the * mount that is touched, and vnto burning fyre, and vnto storme and darkenesse, and tempestes of weather, Exod.19.16.

19 And sounde of a trumpe, and the voyce of woordes: which (voyce,) they that heard it, wyshed away, that the woorde shoulde not be spoken to them:

20 (For they dyd not abyde that whiche was commaunded. * And yf so much as a beast touche the mountayne, it shalbe stoned, or thrust through with a dart. Exod.19.12.

21 And so terrible was the sight whiche appeared, that Moses said, I feare exceedingly, and quake:)

22 But ye are come vnto the mount Sion, and to the citie of the lyuyng God, the celestial Hierusalem, and to an innumerable companye of angelles,

23 And vnto the congregation of the firste borne, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men:

24 And to Iesus the mediatour of the newe * couenant, and to the blood of sprinckling, that speaketh better then (dyd the blood) of Abel. * or, testament,

52 See that ye despise not hym that speaketh: For yf they escaped not whiche refused hym that spake on earth, much more shall we (not escape) yf we turne away from hym that (speaketh) from heauen:

26 Whose voyce then shooke the earth, and nowe hath declared, saying, * Yet once more I shake, not the earth onely, but also heauen. Agge.2.7.

27 And this (woord) yet once more, signifieth remouing of those thinges which are * shaken, as of thinges whiche are made, that the thinges whiche are not shaken, may remayne. * or, changeable.

28 Wherefore, we receyuing a kyngdome which can not be moued, let vs haue grace, whereby we may so serue God acceptable, with reuerence and godly feare.

29 For* our God (is) a consumyng fyre. Deut.4.24.

The.xiii. Chapter.

1. He exhorteth vs vnto loue, 2. to hospitalitie, to thinke vpon such as are in aduersitie.

LEt brotherly loue continue. Rom.12.10.

2 * Be not forgetful to lodge strangers: for thereby some haue lodged angelles vnawares.

vnawares.

3 Remember them that are in bondes, as bounde with them: And them which suffer aduersitie, as being your selues also in the body (subiect to aduersitie.)

4 Wedlocke is honourable among al men, and the bed vndefyled: But whoremongers and adulterers, God wyl iudge.

5 Let your conuersation be without couetousnesse, being content with suche thynges as ye haue. For he hath sayde, * I wyll in no case fayle thee, neyther forsake thee. Iosua.1.5.

6 So that we may boldly say, * The Lord is my helper, and I wyll not feare what man may doo vnto me. Psal.19.6.

7 Remember them whiche haue the ouersyght of you, whiche haue spoken vnto you the worde of God: whose ende of conuersation ye consyderyng, folowe their fayth.

8 Iesus Christ yesterday, and to day, and the same for euer.

9 Be not carried about with diuers and straunge doctrines: For it is a good thing that the hart be stablished with grace, and not with meates, whiche haue not profited them that haue been occupied therein.

10 We haue an aulter, whereof they haue no ryght to eate, whiche serue in the tabernacle.

11 For the bodyes of those beastes, whose blood is brought into the holy place, by the high priest for sinne, are burnt without the tentes.

12 Therefore Iesus also, that he myght sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore vnto hym out of the tents, bearyng his reproche.

14 For here haue we no continuing citie: but we seeke one to come.

15 By hym therfore let vs offer sacrifice of laud alwayes to GOD, that is, the fruite of lyppes confessing his name.

16 To doo good, and to distribute, forgeat not, for with suche sacrifice GOD is well pleased.

17 Obey them that haue the ouersyght of you, and submyt your selues: for they watche for your soules, as they that must geue accountes, that they may doo it with ioy, and not with greefe: for that is vnprofitable for you.

18 Pray for vs: for we trust we haue a good conscience, in al thyngs wyllyng to lyue honestly.

19 But I desyre you the more earnestly that ye so doo, that I may be restored to you the sooner.

20 The God of peace, that brought again from the dead our Lorde Iesus, the great shephearde of the sheepe, through the blood of the euerlastyng couenant,

21 Make you perfect in all good woorkes to doo his wyll, woorkyng in you that whiche is pleasant in his syght, through Iesus Christe, to whom be glory for euer and euer, Amen.

22 And I beseeche you brethren, suffer the woorde of exhortation, for I haue written vnto you in fewe woordes.

23 Knowe ye, that (our) brother Timotheus is delyuered: with whom (yf he come shortly) I wyl see you.

24 Salute al them that haue the ouersyght of you, and all the saintes. They of Italie salute you.

Grace be with you all, Amen.

Written to the Hebrues, (from Italie,) by Timotheus.

The Epistle of Saint Iames.

The fyrst Chapter.

1. He exhorteth to reioyce in trouble, 6. to be feruent in prayer, with stedfast beleefe, 17. and to looke for all good thinges from aboue.

The Epistle on S. Philip and Iames day.

IAmes a seruant of God, and of the Lorde Iesus Christ, to the twelue tribes whiche are scattered abrode, greeting.

2 My brethren, count it all ioy when ye fal into diuers temptations:

3 * Knowing (this) that the trying of your fayth woorketh patience, Rom.5.3.

4 And let patience haue (her) perfect worke, that ye may be perfect and sounde, lacking nothyng.

5 If any of you lacke wysedome, let hym aske of God, that geueth to al me indifferently, and casteth no man in the teeth: and it shal be geuen hym.

6 * But let hym aske in fayth, nothing wauering: For he that wauereth, is lyke a waue of the sea, tost of the wynde, and caryed with violence. Matth.7.7.

7 Neyther let that man thynke that he shal receyue any thyng of the Lorde.

8 A double minded man is vnstable in all his wayes.

9 Let the brother of lowe degree, reioyce in that he is exalted:

10 Agayne the ryche, in that he is made lowe: * Because as the flowre of the grasse he shal passe away. Esai.40.6. 1.Pet.1.24.

11 For (as) the Sunne hath ryssen with heate, and the grasse hath withered, and his floure hath fallen away, and the beautie of the fashion of it hath perished: so also shall the ryche man fade away in his wayes.

12 * Blessed is the man that endureth temptation: for when he is tryed, he shal receyue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. Iob.5.17.

13 Let no man say when he is tempted, I am tempted of God: for God can not be tempted with euil, neither tempteth he any man.

14 But euery man is tempted, when he is drawen away, and entised with the bayte of his owne concupiscence.

15 Then when lust hath conceyued, it bryngeth forth sinne, and sinne when it is finished, bryngeth forth death.

16 Doo not erre my deare brethren.

The Epistle on the. iiii. Sunday after Easter.

17 Euery good geuyng, and euery perfect gyft is from aboue, and commeth downe

from the father of lyghtes, with whom is no variablenesse, neyther shadowe of turnyng.

18 Of his owne wil begate he vs, with the woorde of trueth, that we shoulde be the first fruites of his creatures.

Pro.17.27. 19 Wherefore my deare brethren, * let euery man be swyft to heare, slowe to speake, slowe to wrath.

20 For the wrath of man, worketh not that whiche is ryghteous before God.

21 Wherefore lay apart al fylthinesse, and superfluitie of * naughtinesse, and receyue with meekenesse the woorde that is grafted in you, whiche is able to saue your soules.

* or, malitiousnesse.

The Epistle on the v. sunday after Easter.

22 And * be ye doers of the woord, and not hearers only, deceyuing your owne selues.

Rom.2.13. 23 For if any be a hearer of the word, and not a doer, he is lyke vnto a man beholdyng his bodyly face in a glasse.

24 For he hath consydered him selfe, and is gone his wayes, and hath forgotten immediately what his fashion was.

25 But who so looketh in the perfect lawe of libertie, and continueth (therein) he being not a forgeatful hearer, but a doer of the woorke, shalbe blessed in his deede.

26 If any man among you seeme to be * deuout, and refrayneth not his tongue, but deceyueth his owne hart, this mans * deuotion is vayne.

* or, religious.

* or, religion.

27 Pure deuotion & vndefyled before God and the father, is this, To visite the fatherlesse and wydowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The. ii. Chapter.

1. He forbyddeth to haue any respect of persons, 5. but to regarde the poore as wel as the ryche.

Leui. 19.15. MY brethren, * haue not the fayth of our Lorde Iesus Christ, the Lord of glory, with respect of persons.

* or, congregation.

2 For if there come into your * companie a man wearyng a golde ryng, in goodly apparel, and there come in also a poore man, in vyle rayment:

3 And ye haue a respect to him that weareth the gay clothyng, and say vnto hym, Syt thou here in a good place: and say to the poore, Stande thou there, or syt here vnder my footestoole:

4 Are ye not partial in your selues, and are made iudges of euyl thoughtes?

5 Hearken my deare beloued brethren, Hath not God chosen the poore of this worlde, (that they myght be) ryche in fayth, and heyres of the kingdome, whiche he promised to them that loue hym?

6 But ye haue despised the poore. Doo not ryche men oppresse you by tyrannie, and drawe you before the iudgement seates?

7 Do not they blaspheme that good name, by the whiche ye are named?

8 If ye fulfyll the royall lawe accordyng to the scripture, * Thou shalt loue thy neyghbour as thy selfe, ye doo wel:

Exo.22.39. Leui.19.18.

9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe as transgressours.

10 * Who so euer shall keepe the whole law, & yet faile in one point, he is guyltie of al.

11 For he that sayd, * Doo not commit adulterie: sayde also, Doo not kyl. Though thou doo none adulterie, yet if thou kyl, thou art become a transgressour of the lawe.

12 So speake ye, and so doo, as they that shalbe iudged by the lawe of libertie.

13 For he (shall haue) iudgement without mercy, that hath shewed no mercy: and mercy reioyceth agaynst iudgement.

14 What profiteth it, my brethren, though a man say, he hath fayth, and hath not deedes? can fayth saue hym?

15 * If a brother or a sister be naked, and destitute of dayly foode, Luke.3.11.

16 And one of you say vnto them, Depart in peace, be you warmed and fylled: notwithstandyng ye geue them not those thynges which are needeful to the body: what (shal it) profite?

17 Euen so fayth, if it haue not deedes, is dead in it selfe.

18 But some man wyll say, Thou hast fayth, and I haue deedes: shewe me thy fayth by thy deedes, and I wyl shewe thee my fayth by my deedes.

19 Thou beleeuest that there is one God, thou doest well: the deuylles also beleeue, and tremble.

20 But wylt thou knowe, O thou vayne man, that that fayth (which is) without workes, is dead?

21 Was not Abraham our father iustified through workes, when he had offered * Isaac his sonne vpon the aulter? Gen. 22.10.

22 Seest thou not how that fayth wrought with his deedes, and through the deedes was the fayth made perfect?

23 And the scripture was fulfylled, which sayth, * Abraham beleeued God, and it was reputed vnto hym for ryghteousnesse: and he was called the freende of God. Gen.15.6.

24 Ye see then, howe that of deedes a man is iustified, and not of fayth onely.

25 Likewise also, was not Rahab the harlot iustified through workes when she had receyued the messengers, and had sent them out another way? Ios.2.1.

26 For as the body without the spirite is dead: euen so fayth without workes is dead also.

The. iii Chapter.

1. He forbiddeth all ambition to seeke honour aboue our brethren.

MY brethren, be not many maisters, knowing howe that we shal receyue the greater damnation.

2 For in many thynges we sinne all. Eccl.14.1. If a man sinne not in word, the same is a perfect man, and able also to brydle all the body:

3 Beholde, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body:

4 Behold also the shyps, whiche though they be so great, & are dryuen of fierce windes, yet are they turned about with a very small helme, whyther so euer the lust of the gouernour wyll:

5 Euen so the tongue is a litle member also, and boasteth great thynges: behold how great a matter a litle fyre kyndleth.

6 And

6 And the tongue is fyre, euen a worlde of wickednesse: so is the tongue set ameng our members, that it defileth the whole body, and setteth on fyre the course of nature, and it is set on fyre of hell.

7 All the nature of beastes, and of byrdes, and of serpentes, & thynges of the sea, is meeked and tamed of the nature of man:

8 But the tongue can no man tame, (it is) an vnruly euyl, ful of deadly poyson:

9 Therewith blesse we (our) God and father, and therewith curse we men, whiche are made after the similitude of God.

10 Out of one mouth proceedeth blessyng and cursing: My brethren, these thynges ought not so to be.

11 Doth a fountayne sende foorth at one hole sweete (water,) and bitter (also?)

12 Can the figge tree, my brethren, beare Olive beries? eyther a vine beare figges? so (can) no fountayne geue both salt water, and fresshe also.

13 Who is a wyse man, and endued with knowledge among you? let hym shewe his woorkes out of good conuersation with meekenesse of wysedome.

14 But yf ye haue bitter enuying and strife in your hart, glory not, neither be lyers agaynst the trueth.

15 For suche wysedome descendeth not from aboue: but is earthly, sensual, & deuilyshe.

16 For where enuying and strife is, there is sedition, and al maner of euyll woorkes.

17 But the wysedome that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, ful of mercie and good fruites, without iudging without simulation.

18 Yea, and the fruite of ryghteousnesse is sowen in peace, of them that make peace.

The.iiii.Chapter.

4. He exhorteth them to loue God. 7. and submit them selues to hym.

FRom whence commeth warres and fightynges among you? Come they not hereshence, (euen) of your lustes that fight in your members?

2 Ye lust, and haue not: ye enuy, and haue indignation, and can not obteyne: Ye fight and warre, ye haue not, because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Ye adulterers, and adultresses, knowe you not howe that the frendship of the worlde is enmitie with God? who so euer therefore wil be a frende of the worlde, is made the enimie of God.

5 Eyther doo ye thinke that the scripture sayth in vayne, The spirite that dwelleth in vs, lusteth to enuie?

6 But (the scripture) offereth more grace, and therefore sayth, *God resisteth the proude, but geueth grace vnto the lowly.

7 Submit your selues therefore to God: but resist the deuyl, and he wyl flee from you.

8 Draw nygh to God, and he wil draw nygh to you: cleanse your handes (ye) sinners, and purifie your hartes (ye) double minded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mourning, and your ioy to heauinesse.

10 Humble your selues in the sight of the Lorde, and he shal lyft you vp. 1.Pet.5.6

11 Backbite not one another brethren: He that backbiteth his brother, and he that iudgeth his brother, backbiteth the law, and iudgeth the lawe: but and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawe geuer, which is able to saue, and to destroy: * What art thou that iudgest another? Rom.14.4

13 Goe to nowe ye that say, To day and to morowe let vs goe into suche a citie, and continue there a yeere, and buye, and sell, and winne:

14 (And yet can not ye tel what (shal happen) on the morowe: For what thyng is your life? It is euen a vapour that appeareth for a litle (tyme,) and then he vanisheth away.)

15 For that ye ought to say, * Yf the Lord wyll, and yf we lyue, let vs do this, or that. 1.Cor.4.19.

16 But now ye reioyce in your boastynges: All such reioycing is euyl.

17 Therefore to hym that knoweth how to doo good, and doeth it not, to hym it is sinne.

The.v.Chapter.

3. He threatneth the wicked ryche men. 7. exhorteth vnto patience, 12. and to beware of swearyng.

GOE to nowe ye ryche men, weepe, and howle for your miseries that shall come vpon you.

2 Your rychesse is corrupt, your garmentes are moth eaten.

3 Your golde and siluer is cankred, and the rust of them shalbe a witnesse agaynst you, and shal eate your flesshe as it were fyre. Ye haue heaped treasure togeather in the last dayes.

4 Beholde, the hyre of the labourers whiche haue reaped downe your feeldes, whiche hyre is of you kept backe by fraud, crieth: and the cryes of them whiche haue reaped, are entred into the eares of the Lorde of Sabaoth.

5 Ye haue lyued in pleasure on the earth, and been wanton: Ye haue nourished your hartes, as in a day of slaughter.

6 Ye haue condemned and kylled the iust, and he dooth not resist you.

7 Be patient therefore brethren, vnto the comming of the Lord, behold, the husbandman wayteth for the precious fruite of the earth, and hath long patience therevpon, vntyl he receyue the early and latter rayne.

8 Be ye also pacient, and settle your hartes: for the commyng of the Lord draweth nygh.

9 Grudge not one agaynst another, brethren, lest ye be damned: beholde, the iudge standeth before the doore.

10 Take, my brethren, the prophetes for an example of suffering aduersitie, and of patience, whiche spake in the name of the Lorde.

11 Behold, we count them happy whiche endure. Ye haue heard of the patience of Iob, and haue seene the ende of the Lorde: For the Lorde is very pitifull and merciful.

12 * But aboue al thynges, my brethren, sweare not, neyther by the heauen, neyther by the earth, neyther by any other othe: Let Matt.5.34.

1.Pet.5.9. Prou.3.34.

your yea, be yea, and your nay, nay, lest you fal into condemnation.

13 Is any among you afflicted? let hym pray. Is any merye? let hym sing Psalmes.

14 Is any diseased among you? let hym cal for the elders of the Church, and let them pray for hym, and *annoynt hym with oyle in the name of the Lorde: *Mark.6.13

15 And the prayer of fayth shal saue the sicke, and the Lorde shal rayse hym vp: and yf he haue committed sinnes, they shalbe forgeuen hym.

16 Knowledge your faultes one to another, and pray one for another, that ye may be healed: (For) the feruent prayer of a rygh teous man auayleth muche.

17 *Elias was a man vnder infirmities, euen as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earth, by the space of three yeeres, and sixe monethes. *1.Ki.17.

18 And he prayed agayne, and the heauen gaue rayne, and the earth brought foorth her fruite.

19 Brethren, *yf any of you doo erre from the trueth, and an other conuert hym. *Mat.18.15

20 Let the same knowe, that he which conuerteth the sinner from going astray out of his way, shal saue a soul from death, and shal hyde the multitude of sinnes.

The end of the Epistle of S. James.

The. i. Epistle of S. Peter the Apostle.

The first Chapter.

1. He sheweth that through the abundant mercie of God, we are elect and regenerate to a lyuely hope, 7. and how fayth must be tryed.

PEter an apostle of Jesus Christe, to them that dwell here and there as strangers throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia:

2 Elect according to the foreknowledge of GOD the father, vnto the sanctifying of the spirite, through obedience and sprinckling of the blood of Jesus Christe: Grace and peace be multiplied vnto you.

3 Blessed be god the father of our Lorde Jesu Christe, which according vnto his abundant mercy begate vs agayne vnto a lyuely hope, by the rysing of Jesus Christe from the dead,

4 To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in heauen for you,

5 Which are kept by the power of GOD through faith vnto saluation, redy to be shewed in the last tyme.

6 In the which ye reioyce, though nowe for a season (yf nede require) ye are in heauinesse through manifolde temptations:

7 That the tryal of your fayth, beyng much more precious then golde that perisheth, though it be tryed with fyre, myght be founde (to be vnto you) vnto laude, honor, and glory, at the appearing of Jesus Christ,

8 Whom ye haue not seene, and yet loue hym, in whom euen nowe though ye see hym not, yet doo ye beleeue hym, and reioyce with ioy vnspeakeable and glorious:

9 Receyuing the ende of your fayth, euen the saluation of your soules.

10 Of whiche saluation haue the prophetes enquired and searched diligently, whiche prophesied of the grace that (shoulde come) vnto you:

11 Searching when or what tyme the spirite of Christ, whiche was in them, shoulde signifie, (which spirite) testified before the passions that shoulde happen vnto Christ, and the glory that shoulde folowe after.

12 Vnto whiche prophetes it was also reuealed, that not vnto them selues, but vnto vs, they shoulde minister the thynges whiche are nowe shewed vnto you of them, which by the holy ghoste sent downe from heauen, haue in the Gospel preached vnto you, the things whiche the angelles desire to beholde.

13 Wherefore gyrde vp the loines of your mynde, be sober, & trust perfectly on the grace that is brought vnto you by the reuelation of Jesus Christe:

14 As obedient chyldren, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he whiche called you is holye, *euen so be ye holy also in all maner of conuersation. *Luke.1.75. Leui.11.44.

16 Because it is written, *Be ye holy, for I am holy.

17 And (yf so be that ye call on the father, *whiche without respect of person iudgeth according to euery mans worke, see that ye passe the tyme of your dwellyng here, in feare. *Deut.10.17.

18 For as much as ye knowe, how that ye were not redeemed with corruptible (things,) as siluer and golde, from your vayne conuersation, which ye receyued by the tradition of the fathers:

19 *But with the pretious blood of Christ, as of a lambe vndefiled, and without spot: *Hebr.9.14.

20 Which was ordeyned beforehand, euen before the worlde was made, but was declared in the last tyme for your sakes:

21 Whiche by his meanes doo beleeue on God that raysed hym vp from the dead, and gaue hym glory, that ye might haue fayth and hope towarde God.

22 Euen ye whiche haue purified your soules, through the spirite in obeying the trueth, *with brotherly loue vnfaigned, see that ye loue one another with a pure hart feruently: *Rom.12.10.

23 For ye are borne a newe, not of corruptible seede: but of incorruptible, by the word of God, which liueth and lasteth for euer: Esa.40.6.

24 *For al flesh is as grasse: and al the glory of man is as the floure of grasse: the grasse withereth, and the floure falleth away.

25 But the worde of the Lorde endureth euer: and this is the worde which by the Gospel was preached vnto you.

The ii. Chapter.

1. He exhorteth them to lay aside al vice.

Rom.6.4. *1. malitiosnesse.

WHerefore* all *noughtynesse, and all guile, and faignednesse, and enuie, and backbytyng layde aside,

2 As newe borne babes, desire ye the milke of the worde, which is without deceit: that ye may grow therby (vnto saluation)

3 Yf so be that ye haue tasted howe gracious the Lord is:

4 To whom ye come as vnto a liuing stone, disalowed of men, but chosen of God, (and) precious.

5 And ye as liuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spirituall sacrifice, acceptable to God by Iesus Christe.

6 Wherefore it is conteyned also in the scripture, *Beholde, I put in Sion a stone to be layde in the cheefe corner, elect and precious, and he that beleeueth on him, shall in no wyse be confounded.

Esa.28.16

7 Vnto you therefore which beleeue, be is precious: but vnto them which beleeue not, * the stone whiche the builders disalowed, the same is made the head of the corner:

Psal.118.22

8 And a stone of stumbling, and a rocke of offence, which stumble at the worde, and being disobedient, vnto the which thing they were ordeyned.

9 But ye are a chosen generation, *a royall priesthood, an holy nation, a peculier people: that ye should shewe foorth the vertues of him that called you out of darkenesse into his marueylous lyght.

Exod.19.9.

10 *Whiche in time past were not a people, but are nowe the people of GOD: which sometime had not obteyned mercy, but nowe haue obteyned mercy.

Osee.2.23.

The Epistle on the third Sunday after Easter.

11 Dearely beloued, I beseeche you as strangers and pylgrimes, * abstayne from fleshly lustes, which fight agaynst the soule,

Galath.5.17

12 And see that ye haue honest conuersation among the Gentiles: that wheras they backbite you as euyll doers, they may by your good workes (whiche) they shall see, glorifie God in the day of visitation.

Rom.13.14.

13 *Submit your selues therefore vnto all maner ordinance of man for the Lordes sake: whether it be vnto the kyng, as hauyng the preeminence,

Rom.13.1

14 Other vnto rulers, as vnto them that are sent by him for the punishment of euyll doers, but for the laud of them that do well.

15 For so is the wyll of God, that with well doing ye may stop the ignorance of foolishe men:

16 As free, and not as hauyng the libertie for a cloke of noughtinesse, but euen as the seruantes of God.

17 Honour all men. *Loue brotherly fellowship. Feare God. Honour the kyng.

Rom.12.10

Ephes.6.5

18 *Seruantes obey your maisters with all feare, not only yf they be good and curteous, but also though they be froward.

The Epistle on the second Sunday after Easter.

19 *For it is thanke worthy, yf a man for conscience toward God endure greefe, and suffer wrong vndeserued.

20 For what prayse is it, yf when ye be buffeted for your faultes, ye shall take it patiently? But yf when ye doo well, and suffer wrong, and shall take it patiently, then is there thanke with God.

1.Pet.2.20.

21 For hereunto verily were ye called: for Christ also suffered * for vs, leaning vs an ensample that ye should folowe his steppes.

* Some reade, for you. Esai.53.9

22 *Whiche dyd no sinne, neyther was there guyle found in his mouth.

23 Which when he was reuyled, reuyled not agayne: when he suffered, he threatened not, but committed (the vengeance) to hym that iudgeth righteously.

24 *Which his owne selfe bare our sinnes in his body on the tree; that we, being deliuered from sinne, should liue vnto righteousnesse: by whose stripes ye were healed.

Math.8.17

25 For ye were as sheepe going astray: but are nowe turned vnto the Shepheard and Bishop of your soules.

The.iii. Chapter.

1. How wyues ought to order them selues toward their husbandes, 3. and in their apparel.

LYkewyse ye *wyues be in subiection to your husbandes, that euen they whiche obey not ỹ word, may without the worde be wonne, by the conuersation of the wyues:

Ephes.5.22

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 * Whose apparell let it not be that which is outward, with brayded heare, and hangyng on of golde, eyther in putting on of (gorgeous) apparel:

1.Tim.2.9.

4 But let the hyd man (which is) in the hart, be without all corruption, of a meeke and quiet spirite, whiche spirite is before God a thyng much set by.

5 For after this maner in the olde tyme dyd the holy women also whiche trusted in God, tyre them selues, being obedient vnto their husbandes.

6 Euen as * Sara obeyed Abraham, callyng him Lorde, whose daughters ye are as long as ye doo wel, and are not afrayd for any terrour.

Gene.13.16.

7 * Lykewyse ye husbandes, dwell with them accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not hyndered.

1.Cor.5.2.

8 In conclusion (be ye) all of one minde, hauyng compassion one of another, loue as brethren, be pitifull, be curteous, *

The Epistle on the fyfth Sunday after Trinitie.

* meeke.

9 Not rendryng euyll for euyll, or rebuke for rebuke: but contrarywyse blesse, knowing that ye are thereunto called, euen that ye should be heyres of the blessing.

10 For he that doeth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyll, and his lippes that they speake no guyle.

11 *Let him eschewe euill, and doo good, let him seeke peace, and ensue it.

Esai. 1. 16.

12 For the eyes of the Lord (are) ouer the righteous, and his eares are (open) vnto their prayers: agayne, the face of the Lord (is) ouer them that doo euyll.

13 Moreouer, who is he that wyll harme you, yf ye be followers of that whiche is goode?

14 *Yea, happy are ye, yf any trouble happen vnto you for righteousnesse sake: be

Math.5.10

not

not ye afrayd for any terrour of them, neither be ye troubled:

15 But sanctifie the Lorde God in your hartes. (Be) redy alwayes to geue an answere to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenesse and feare, hauyng a good conscience: that whereas they backbite you as euyll doers, they may be ashamed that falsely accuse your good conuersation in Christe.

The Epistle on Easter Euen. Rom. 5. 6.

17 For it is better, yf the wyll of God be so, that ye suffer for well dooyng, then for euyll dooing.

18 * Forasmuch as Christe hath once suffered for sinnes, the iust for the vniust, to bring vs to GOD, and was kylled as perteynyng to the flesshe, but was quickened in the spirite.

19 In which spirit, he also went and preached vnto the spirites that were in prison.

20 Which sometime had been disobedient, when once the long suffering of God abode in the dayes of Noe, whyle the arke was a preparyng, wherein fewe (that is to say) eyght soules were saued in the water.

21 To the whiche also the figure agreeth that nowe saueth vs, euen baptisme: (not the putting away the filth of the flesshe, but in that a good conscience maketh request to God) by the resurrection of Jesus Christe:

22 Which is on the right hand of God, and is gone into heauen, angels, powers, and might subdued vnto him.

The .iiii. Chapter.

1. He exhorteth men to ceasse from sinne, 7. to be sober, and apt to pray.

FOr as much then as Christe hath suffered for vs in the flesshe, arme ye your selues likewyse with the same minde: for he which suffereth in the flesshe, ceasseth from sinne:

2 That he henceforth shoulde lyue, as much tyme as remayneth in the flesshe, not after the lustes of men, but after the wyll of God.

Ephes. 4. 23

3 * For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyll of the Gentiles, walking in wantonnesse, lustes, in excesse of wynes, in excesse of eating, in excesse of drinking, and abominable idolatrie.

4 And it seemed to them a strange thing, that ye runne not also with them vnto the same excesse of riot, and therefore speake they euyll of you:

5 Whiche shall geue accomptes to him that is redy to iudge quicke and dead.

6 For vnto this purpose verely was the Gospel preached also vnto the dead, that they shoulde be iudged lyke other men in the flesshe, but should lyue before God in the spirite.

The Epistle on the sunday after Assension day.

7 The end of all thinges is at hand. Be ye therefore sober, and watche vnto prayer.

8 But aboue all things haue feruent charitie among your selues: for charitie shall couer the multitude of sinnes.

9 Be ye harborous one to another, without grudging.

10 As euery man hath receiued the gyft, euen so minister the same one to another, as good stewardes of the manifolde grace of God.

11 If any man speake, let him talke as the woord of God: yf any man minister, let him doo it as of the abilitie which God ministreth (vnto him,) that God in all thynges may be glorified through Jesus Christe, to whom be prayse and dominion for euer and euer, Amen.

12 Dearely beloued, thinke it not strange concernyng the fiery tryall, whiche thyng is to trye you, as though some strange thyng happened vnto you.

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye may be merry and glad.

14 * If ye be rayled vpon for the name of Christe, happy (are ye:) for the spirite of glory and of God resteth vpon you: on their part he is euyll spoken of, but on your part he is glorified. Math. 5. 10

15 See that none of you be punished as a murderer, or as a theefe, or an euyll doer, or as a busie body in other mens matters.

16 If any (man suffer) as a Christian man, let hym not be abashed, but let him glorifie God on this behalfe.

17 For the tyme is (come) that iudgement must begin at the house of God. If it fyrst (begin) at vs, what shal the ende be of them which beleeue not the Gospel of God?

18 And if the righteous scarsely be saued, where shal the vngodly and the synner appeare?

19 Wherefore, let them that are troubled accordyng to the wyll of God, commit the keeping of their soules to him with well dooing, as vnto a faythfull creator.

The .v. Chapter.

The duetie of pastours is to feede the flocke of Christe, and what reward they shall haue yf they be diligent.

THE elders which are among you I exhort, whiche am also an elder, and a witnesse of the afflictions of Christe, and also a partaker of the glory that shalbe opened:

2 Feede you Gods flocke whiche is committed vnto you, taking the ouersight of them, not as compelled thereto, but wyllyngly: not for the desire of fylthy lucre, but of a cheares full mind.

3 Not as though ye were lordes ouer Gods heritage: but that ye be an ensample to the flocke.

4 And when the cheefe shepheard shal appeare, ye shal receiue an incorruptible crowne of glory.

The Epistle on the thirde Sunday after Trinitie.

5 Likewyse ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlinesse of minde: * For God resisteth the proud, and geueth grace to the humble. James 4. 6.

6 * Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the tyme is come. James 4. 10

7 Cast all your care vpon him, for he careth for you.

8 Be sober and watche: * for your aduersarie Luke. 21. 34

farie the deuyl, as a roaryng Lion walketh about, seekyng whom he may deuoure.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in youre brethren that are in the worlde.

10 But the God of all grace hym selfe, which hath called vs vnto his eternal glory by Christ Jesus, after that ye haue suffered a litle affliction, make you perfect, settle, strengthen, and stablishe you.

11 To hym be glory and dominion for euer and euer, Amen.

12 By Syluanus a faythful brother, vnto you (as I suppose) I haue written briefly, exhortyng and testifyng, howe that this is the true grace of God wherein ye stande.

13 The Church that is at Babylon, elected together with you, saluteth you, and so doeth Marcus my sonne.

14 * Greete ye one another with a kysse of charitie. Peace be with you al whiche are in Christ Jesus, Amen. Rom.16.16

The seconde Epistle of Saint Peter.

The first Chapter.

Forasmuche as the power of God hath geuen them al thynges parteynyng vnto lyfe, he exhorteth them to flee the corruption of worldly lustes.

SImon Peter, a seruaunt and an Apostle of Jesus Christe, to them which haue obteyned like pretious fayth with vs, through the ryghteousnesse of our God and Sauiour Jesus Christe.

2 Grace and peace be multiplied vnto you, through the knowledge of God, and of Jesus our Lorde:

3 Accordyng as his godly power hath geuen vnto vs al thynges that (parteyne) vnto lyfe and godlinesse, through the knowledge of hym that hath called vs vnto glory and vertue:

4 By the which are geuen vnto vs excellent and most great promises, that by the meanes thereof, ye might be partakers of the godly nature, yf ye flee the corruption of worldly lust.

5 And hereunto geue al diligence, in your fayth minister vertue, in vertue knowledge,

6 In knowledge temperance, in temperance patience, in patience godlinesse,

7 In godlinesse, brotherly kyndnesse, in brotherly kyndnesse, charitie.

8 For if these thinges be among you, and be plenteous, they make you that ye neyther shalbe idle, nor vnfruitful in the knowledge of our Lorde Jesus Christe.

9 But he that lacketh these thynges, is blynde, and can not see farre of, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore brethren, geue the more diligence for to make your callyng and election sure: for if ye doo such thynges, ye shal neuer fal.

11 Yea and by this meanes an entring in shalbe ministred vnto you abundantly, into the euerlasting kyngdome of our Lorde and Sauiour Jesus Christe.

12 Wherefore I wyl not be negligent to put you alwayes in remembrance of suche thinges, though ye knowe them your selues, and be stablished in the present trueth.

13 Notwithstandyng I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance:

John.21.19 14 Knowyng that shortly I must put of this my tabernacle, * euen as our Lord Jesus Christ hewed me.

15 I wyl euer also geue my diligence, that ye may haue wherewith to stirre vp the remembrance of these thynges after my departyng.

16 * For we haue not folowed deceytfull fables, when we opened vnto you the power and commyng of our Lorde Jesus Christ, but with our eyes we sawe his maiestie: 1. Cor.1.17.

17 Euen then verily when he receyued of God the father honour and glory, and when there came such a voyce to hym from the excellent glory: * This is my deare beloued sonne in whom I delyght. Mat.17.5

18 This voyce we heard come from heauen, when we were with hym in the holy mount.

19 We haue also a ryght sure worde of prophesie, whereunto if ye take heede, as vnto a lyght that shineth in a darke place, ye doo wel, vntyl the day dawne, and the day starre aryse in your hartes.

20 So that ye first knowe this, that no prophesie in the scripture is of any priuate * motion. * or, interpretation.

21 For the prophesie came not in olde tyme by the wyll of man: but holy men of God, spake as they were moued by the holy ghost.

The ii. Chapter.

He prophesieth of false teachers, and sheweth theyr punyshment.

THere were false prophetes also among the people, euen as there shalbe false teachers among you, whiche priuily shall bryng in damnable heresies, euen denyng the Lord that hath bought them, & bryng vpon them selues swyft damnation.

2 And many shal folowe theyr damnable wayes, by whom the way of trueth shall be euyl spoken of.

3 And through couetousnesse shall they with faigned wordes make marchandise of you, whose iudgement nowe of long tyme ceasseth not, and theyr damnation slepeth not.

4 For if * God spared not the angels that sinned, but cast them downe into hel, and delyuered them into chaynes of darknesse, to be kept vnto iudgement. Iob.4.18

5 * Neyther spared the old worlde, but saued Noe ye eight (person,) a preacher of righteousnesse, Gene.7.1

ouinesse, and brought in the floodde vppon the worlde of the vngodly.

Gen.19.13 6 And turned theyr cities of *Sodome and Gomorrhe into ashes, ouerthrewe them, damned them, and made them an ensample vnto those that after should lyue vngodly:

7 And iust Lot, vexed with the vncleane conuersation of the wycked, deliuered he.

8 (For he, being ryghteous, and dwelling among them, in seeyng and hearing, vexed his ryghteous soule from day to day with (theyr) vnlawful deedes.)

9 The Lorde knoweth howe to delyuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished.

10 But cheefly them that walke after the flesshe in the lust of vncleannesse, and despyse auctoritie. Presumptuous (are they,) and stande in(theyr) owne conceyt, whiche feare not to speake euyl of them that excel in worshyp.

11 When the angelles which are greater both in power and myght, geue not rayling iudgement agaynst them before the Lorde.

12 But these, as bruite beastes, led with sensualitie, and made to be taken and destroyed, speake euyl of the thinges that they vnderstande not, and shall perishe through theyr owne corruption:

13 And receyue the rewarde of vnryghteousnesse, they count it pleasure to lyue delitiously for a season: spottes they are and blots, delyghting them selues in their deceyuynges, in feasting with you:

14 Hauyng eyes full of adulterie, & that can not ceasse from sinne, laying bayte for vnstable soules: hartes they haue exercised with * robberie, they are cursed chyldren,

* or, coueitousnesse.

15 Which haue forsaken the ryght way, and are gone astray, folowing the way of Balaam (the sonne) of Bosor, which loued the rewarde of vnryghteousnesse:

16 But was rebuked of his iniquitie. Num.22.25 *The dumbe beast, and bad to the yoke, speakyng with mans voyce, forbade the madnesse of the prophete.

Iud.1.21 17 These are welles without water, cloudes that are caryed with a tempest, to whom the myst of darkenesse is reserued for euer.

18 For when they speake the great swelling wordes of vanitie, they entice through lustes with the bayte of wantonnesse of the flesshe, them that were cleane escaped from them, which are wrapped in errour:

19 While they promise them libertie, whereas they them selues are the bondseruantes of corruption: * For of whom a man is ouercome, vnto the same is he brought in bondage. Iohn.8.34

Heb.6.4 20 * For if they, after they haue escaped from the filthinesse of the worlde, through the knowledge of the Lorde and the sauiour Iesus Christe, are yet tangled agayne therein, and ouercome, then is the latter ende worse with them then the beginning.

21 For it had been better for them not to haue knowen the way of ryghteousnesse, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them.

22 But the same is happened vnto them that is vsed to be spoken by the true Prouerbe, *The dogge is turned to his owne vomite agayne, and the Sowe that was washed (is turned agayne) to her wallowyng in the myre. Prou.26.11

The.iii. Chapter.

3. He sheweth the impietie of them whiche mocke at Gods promises. 7. After what sort the end of the worlde shalbe.

THis is the seconde Epistle that I nowe write vnto you, dearely beloued, wherewith I stirre vp and warne your pure myndes,

2 To be mindful of the wordes whiche were tolde before of the holy prophetes, and also the * commaundement of vs, which be Apostles of the Lorde and sauiour: * or, doctrine.

3 *Knowyng this first, that there shall come in the last dayes mockers, walkyng after their owne lustes, 1.Ti.4.1

4 And saying, Where is the promise of his comming? For since the fathers fell a sleepe, al thinges continue alyke from the begynning of the creation.

5 For this they knowe not (and that wylfully) howe that the heauens were of old, and the earth consisting of the water, and by the water, by the worde of God:

6 By the which thynges the worlde that then was, perished, being then ouerrunne with water.

7 But the heauens and earth whiche are nowe, be kept by his worde in store, and reserued vnto fyre agaynst the day of iudgement, and perdition of vngodly men.

8 Dearely beloued, be not ignorant of this one thing, * howe that one day is with the Lorde as a thousand yeeres, and a thousande yeeres as one day. Psal.90.4

9 The Lorde that hath promised, is not slacke (as some men count slackenesse) * but is patient to vswarde, (for as much) as he would haue no man lost, but wyl receyue al men to repentance. 1.Tim.2.4

10 Neuertheless, *the day of the Lorde wyl come as a theefe in the nyght, in the whiche the heauens shal passe away with a great noyse, and the element shal melt with feruent heate, the earth also, and the woorkes that are therein, shalbe vtterly burned. Mat.24.4

11 Seeyng then that al these thyngs shal perysshe, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Lookyng for, and hastyng vnto the comming of the day of God, * by whom the heauen shal perysshe with fyre, and the elementes shal melt with feruent heate. * Some reade, wherein Apoc.21.1

13 Neuertheless, we accordyng to his promise, looke for a newe heauen, and a newe earth, wherein dwelleth ryghteousnesse.

14 Wherefore dearely beloued, seeing that ye looke for such thynges, be diligent that ye may be founde of him in peace without spot, and vndefiled:

15 *And suppose that the long sufferyng of the Lorde is saluation, euen as our dearely beloued brother Paul also, accordyng to the wisedome Rom.2.4

wyledome geuen vnto him, hath wzitten vnto you.

16 Yea almoſt in euery Epiſtle, ſpeaking of ſuch things, among which are many things hard to be vnderſtand, whiche they that are vnlearned and vnſtable, peruert, as they doo alſo other ſcriptures, vnto their owne deſtruction.

17 Ye therfoze beloued, ſeeing ye be warned afozehand, beware leſt ye alſo, being led away with the errour of the wicked, fall from your owne ſtedfaſtneſſe.

18 But grow in grace, and in the knowledge of our Lozd and ſauiour Jeſus Chziſte: to whom be glozy both nowe and euer, Amen.

Here endeth the ſecond Epiſtle of Saint Peter.

Th firſt Epiſtle of Saint Iohn the Apoſtle.

The firſt Chapter.

2. The true witneſſe of the euerlaſtyng woord of God. 7. the blood of Chriſt is the purgation of ſinne. 11. No man is without ſinne.

The Epiſtle on S. Iohn the Euangeliſtes day.

THat which was from ỹ beginning, which we haue heard, whiche we haue ſeene with our eyes, which we haue looked vppon, and our handes haue handled, of the woozd of lyfe

2 (And the lyfe appeared, and we haue ſeene, and beare witneſſe, and ſhewe vnto you that eternall lyfe whiche was with the father, and appeared vnto vs:)

3 That whiche we haue ſeene and heard, declare we vnto you, that ye alſo may haue felowſhip with vs, and that our felowſhip may be with the father, and his ſonne Jeſus Chziſt.

4 And theſe thinges wzyte we vnto you, that your ioy may be full.

5 And this is the tydinges which we haue
Iohn.8.12. heard of him, and declare vnto you, * that God is lyght, and in him is no darkneſſe at all.

6 If we ſay that we haue felowſhip with him, and walke in darkeneſſe, we lye, and doo not the trueth.

7 But yf we walke in the lyght, euen as he is in the light, then haue we felowſhip one
Hebr.9.28 with another, * and the blood of Jeſus Chziſte his ſonne cleanſeth vs from all ſinne.

1.Cho.6.36 8 * If we ſay that we haue no ſinne, we deceyue our ſelues, and the trueth is not in vs.

9 If we knowlrdge our ſinnes, he is faithfull and iuſt to fozgeue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

10 If we ſay that we haue not ſinned, we make hym a lyer, and his woozde is not in vs.

The .ii Chapter.

1. Chriſte is our aduocate. 10. Of true loue, and howe it is tryed. 18. To beware of Antechriſte.

MY litle chyldzen, theſe thynges wzite I vnto you, that ye ſinne not. And yf any man ſinne, we haue an aduocate with the father, Jeſus Chziſte the rygbteous.

2 And he is the attonement foz our ſinnes, not foz our (ſinnes) only, but alſo foz the (ſinne) of all the woozld.

3 And hereby we are ſure that we knowe him, yf we keepe his commaundementes.

4 He that ſayth, I knowe him, and keepeth not his commaundementes, is a lyer, and
* Or trueth. the * veritie is not in him.

5 But who ſo keepeth his woozd, in him is the loue of God perfect in deede: Hereby knowe we that we are in him.

6 He that ſayth he abydeth in him, ought him ſelfe to walke, euen as he walked.

7 Bzethzen, I wzyte no newe commaundement vnto you, but an olde commaundement whiche ye haue heard from the begynnyng. The olde commaundement, is the woozd whiche ye haue heard from the begynnyng.

8 Agayne, a newe commaundement I wzyte vnto you, that is true in him, and (the ſame is true) alſo in you, foz the darkeneſſe is paſt, and the true lyght nowe ſhineth.

9 He that ſayth howe that he is in the light, and yet hateth his bzother, is in darkneſſe euen vntyll this tyme.

10 * He that loueth his bzother, abydeth 1.Iohn.3.14 in the lyght, and there is none occaſion of euyll in hym.

11 He that hateth his bzother, is in darkneſſe, and walketh in darkeneſſe, and can not tell whyther he goeth, becauſe that darkenes hath blinded his eyes.

12 Babes I wzyte vnto you, becauſe your ſinnes are fozgeuen you foz his names ſake.

13 I wzyte vnto you fathers, becauſe ye haue knowen him that is from the begynnyng. I wzyte vnto you young men, becauſe ye haue ouercome the wicked.

14 I wzyte vnto you litle chyldzen, becauſe ye haue knowen the father. I haue wzitten to you fathers, becauſe ye haue knowen him that (is) from the beginnyng. I haue wzitten vnto you young men, becauſe ye are ſtrong, and the woozd of God abydeth in you, and ye haue ouercome the wicked.

15 Loue not the woozld, neyther the thinges that are in the woozld. If any man loue the woozld, the loue of the father is not in hym.

16 Foz all that is in the woozld, as the luſt of the fleſhe, and the luſt of the eyes, and the pzide of lyfe, is not of the father, but of the woozld.

17 And the woozld paſſeth away, and the luſt therof: but he that fulfylleth the wyll of God, abydeth foz euer.

18 Litle chyldzen, it is the laſt tyme: and as ye haue heard howe that Antechziſte ſhall come, euen nowe there are many Antechziſtes: whereby we knowe that it is the laſt tyme.

19 They

19 They went out from vs, but they were not of vs: For yf they had been of vs, they would no doubt haue continued with vs: But * that it myght appeare that they are not all of vs.

* or, this commeth to passe.

20 Neuertheles, ye haue an oyntment of him that is holy, and ye knowe all thinges.

21 I haue not written vnto you as though ye knew not the trueth: but because ye know it, and that no lye is of the trueth.

22 Who is a lyer, but he that denyeth that Iesus is Christe? the same is Antechrist, that denyeth the father and the sonne.

23 Who so euer denyeth the sonne, the same hath not the father: (but he that knowledgeth the sonne, hath the father also.)

24 Let therefore abide in you, that same which ye heard from the beginnyng: yf that which ye haue heard from the beginnyng shal remayne in you, ye also shall continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, (euen) eternall lyfe.

26 These thinges haue I written vnto you, concernyng them that deceiue you.

27 And the annoyntyng which ye haue receiued of him dwelleth in you: and ye neede not that any man teache you, but as the same annoyntyng teacheth you of all thinges, and it is true, and not lying: and as it taught you, ye shall abide in it.

28 And nowe babes, abide in him: that when he shall appeare, we may be bold, and not be ashamed * of him at his commyng.

* or, before.

29 If ye knowe that he is righteous, knowe also that euery one which doeth righteousnesse, is borne of him.

The.iii. Chapter.

1. The singuler loue of God towarde vs 7. and howe we agayne ought to loue one another.

BEholde what charitie the father hath shewed vs (euen) that we should be called the sonnes of GOD: for this cause the worlde knoweth vs not, because it hath not knowen him.

2 Dearely beloued, nowe are we the sonnes of God, and yet it doeth not appeare what we shalbe: But we knowe that when he shall appeare, we shalbe lyke him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure.

4 Who so euer committeth sinne, transgresseth also the lawe: for sinne, is the transgression of the lawe.

5 And ye knowe that he appeared to * take away our sinnes, and in him is no sinne.

Esai 53. 5

6 As many as byde in him, sinne not: who so euer sinneth, hath not seene him, neyther knowen him.

7 Babes, let no man deceiue you: he that doeth righteousnesse, is ryghteous, euen as he is ryghteous.

8 * He that committeth sinne, is of the deuyll, for the deuyll sinneth since the begynnyng: For this purpose appeared the sonne of God, to loose the woorkes of the deuyll.

Iohn.8.44

9 Who so euer is borne of God, sinneth not: for his seede remayneth in him, and he can not sinne, because he is borne of God.

10 In this are the chyldren of God knowen, and the chyldren of the deuyl: who so euer dooeth not righteousnesse, is not of GOD, neyther he that loueth not his brother.

11 * For this is the tydyngs that ye heard from the beginnyng, that ye should loue one another. Iohn.13.34

12 Not as * Caine (whiche) was of that wicked, and slue his brother: And wherefore slue he him? because his owne woorkes were euyll, and his brothers ryghteous. Gene.4.8.

13 Marueyle not, my brethren, yf the worlde hate you. The Epistle on the second sunday after Trinitie.

14 We knowe that we are translated from death vnto lyfe, because we loue the brethren: he that loueth not his brother, abydeth in death.

15 Who so euer hateth * his brother, is a manslear: and ye knowe that no manslear hath eternall lyfe abidyng in him. Leui.19.17

16 Hereby perceyue we loue, because he layd downe his lyfe for vs: and we ought to lay downe our lyues for the brethren.

17 * But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him? Luke.3.11

18 My babes, let vs not loue in woord, neyther in tongue, but in deede and in verite.

19 Hereby we knowe that we are of the trueth, and shall assure our hartes before him.

20 For yf our hart condemne vs, God is greater then our hart, and knoweth all thynges.

21 Dearely beloued, yf our hart condemne vs not, then haue we boldnesse towarde God.

22 And * what so euer we aske, we receiue of him, because we keepe his commaundementes, and doo those thynges whiche are pleasyng in his sight. Math.21.22

23 * And this is his commaundement, that we shoulde beleeue on the name of his sonne Iesus Christe, and loue one another, as he gaue vs commaundement. Iohn.6.29

24 * And he that keepeth his commaundementes dwelleth in him, and he in him, and hereby we knowe that he abideth in vs, (euen) by the spirite which he hath geuen vs. Iohn.13.34

The.iiii Chapter.

1. Difference of spirites, 2. howe the spirite of God may be knowen from the spirit of errour.

DEarely beloued, beleeue not euery spirit, but prooue the spirites whether they are of God, or not: for many false prophetes are gone out into the worlde.

2 Hereby shall ye know the spirite of God: Euery spirite that confesseth that Iesus Christe is come in the flesshe, is of God:

3 And euery spirite whiche confesseth not that Iesus Christe is come in the flesshe, is not of God, and this is that (spirite) of Antechrist, of whom ye haue heard howe that he shoulde come: and euen nowe alredy is he in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therfore speake they of the worlde, and the worlde heareth them.

6 *We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour. *Ioh.8.47

The Epistle on the fyrst Sunday after Innitie.

7 Dearely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In this appeared the loue of God to vswarde, because God sent his onely begotten sonne into the worlde, that we myght lyue through hym. *Ioh.3.16

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

11 Dearely beloued, if God so loued vs, we ought also to loue one another.

12 *No man hath seene GOD at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. *1.Ioh.1.12

13 Hereby knowe we that we dwell in hym, and he in vs: because he hath geuen vs of his spirite.

14 And we haue seene, and doo testifie that the father sent the sonne (to be) the sauiour of the worlde.

15 Who so euer confesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in GOD, and God in hym.

17 Herein is the loue perfect in vs, that we should haue boldnesse in the day of iudgement: For as he is, euen so are we in this worlde.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath payne: fulnesse: He that feareth, is not perfect in loue.

19 We loue hym, for he loued vs fyrst.

20 If a man say, I loue God, and yet hate his brother, he is a lyer: For howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene.

21 *And this commaundement haue we of hym, that he which loueth God, should loue his brother also. *Ioh.13.24 and.15.12

The.v. Chapter.

Of the fruites of fayth.

WHo so euer beleeueth that Iesus is Christ, is borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of hym.

2 *By this we knowe that we loue the children of God, when we loue God, and keepe his commaundementes. *Mat.12.57

3 For this is the loue of God, that we keepe his commaundementes: and *his commaundementes are not greeuous. *1.Cor.15.57

4 For al that is borne of God, ouercommeth the worlde: and this is the victorie that hath ouercome the worlde, (euen) our fayth. The Epistle on the first Sunday after Easter.

5 Who is it that ouercommeth the worlde, but he whiche beleeueth that Iesus is the sonne of God?

6 This Iesus Christ is he that came by water and blood: not by water onely, but by water and blood: and it is the spirite that beareth witnesse, because the spirite is trueth.

7 For there are three which beare record in heauen, the father, the woorde, and the holy ghost, and these three are one.

8 And there are three which beare record in earth, the spirite, and water, and blood, and these three agree in one.

9 If we receyue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testifieth of his sonne.

10 *He that beleeueth on the sonne of God, hath the witnesse in hym selfe: He that beleeueth not God, hath made hym a lyer, because he beleeued not the recorde that GOD gaue of his sonne. *Ioh.3.37

11 And this is the recorde, that God hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne.

12 He that hath the sonne hath life, and he that hath not the sonne of God, hath not life.

13 These thynges haue I written vnto you that beleeue on the name of the sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleeue on the name of the sonne of God.

14 And this is the trust that we haue in hym: that *if we aske any thing according to his wyl, he heareth vs. *1.Ioh.3.22

15 And if we knowe that he heareth vs what so euer we aske, we knowe that we haue the petitions that we desyre of hym.

16 If any man see his brother sinne a sinne (which is) not vnto death, he shal aske, and he shal geue him lyfe for them that sinne not vnto death. There is a sinne vnto death: I say not that ye should pray for it.

17 *All vnrighteousnesse is sinne: and there is sinne not vnto death. *Mat.12.31

18 We knowe that who so euer is borne of God, sinneth not: but he that is begotten of God, keepeth hym selfe, and that wycked toucheth hym not.

19 We knowe that we are of God, and the whole worlde lyeth in wickednesse.

20 We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe hym, which is true, and we are in hym that is true, through his sonne Iesus Christe: This same is very God, and eternal lyfe. Luke.29.45

21 Babes, keepe your selues from *Idols, Amen. *or, images

The ende of the first Epistle of Saint Iohn.

The seconde Epistle of Saint Iohn.

2. He wryteth vnto a certayne Lady, 4. reioycing that her chyldren walke in the trueth, 5. and exhorteth them vnto loue.

THE elder vnto the elect Lady and her chyldren, whom I loue in the trueth, and not I onely, but also al that haue knowen the trueth:

2 For the truethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie, and peace from God the father, and from the Lord Iesus Christ, the sonne of the father in trueth and loue.

4 I reioyced greatly that I found of thy chyldren walking in trueth, as we haue receyued a commaundement of the father.

5 And nowe I beseeche thee Lady, not as though I wrote a newe commaundement vnto thee: but that same whiche we haue had from the begynnyng, that we should loue one another.

6 And this is the loue, that we shoulde walke after his commaundementes: This is the commaundement, that as ye haue heard from the begynning, ye should walke in it.

7 For many deceyuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesh. This is a deceyuer and an Antechriste.

8 Looke on your selues, that we loose not that we haue wrought: but that we may haue a ful rewarde.

9 Who so euer transgresseth, and abideth not in the doctrine of Christ, hath not GOD: He that endureth in the doctrine of Christe, hath both the father and the sonne.

10 If there come any vnto you, and bring not this learnyng, * hym receyue not to house, neyther byd hym God speede. Rom 16.17

11 For he that byddeth hym God speede, is partaker of his euyl deedes.

12 Hauing many thynges to write vnto you, I would not write with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be full.

13 The sonnes of thy elect sister greete thee, Amen.

The ende of the seconde Epistle of Saint Iohn.

The thirde Epistle of Saint Iohn.

2. He is glad of Gaius that he walketh in the trueth, 8. and exhorteth to be louyng vnto the poore christen in theyr persecution.

THE elder vnto the welbeloued Gaius, whom I loue in the trueth.

2 Beloued, I wishe in al things that thou prosperedst and faredst wel, euen as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.

4 I haue no greater ioy, then (for) to heare howe that my sonnes walke in veritie.

5 Beloued, thou doest faythfully what so euer thou dost to the brethren, and to strangers:

6 Which haue borne witnesse of thy charitie before the Church: whom if thou bring forwardes on their iourney after a godly sort, thou shalt doo wel.

7 Because that for his names sake they went forth, takyng nothing of the Gentiles.

8 We therefore ought to receyue suche, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receyueth vs not.

10 Wherefore yf I come, I wyl declare his deedes which he doeth, iesting on vs with malitious wordes: and not content therewith, neither he hym selfe receyueth the brethren, and forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, folowe not that whiche is euyl, but that which is good. He that doeth wel, is of God, but he that doeth euyll, hath not seene God.

12 Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selues also beare recorde, and ye knowe that our recorde is true.

13 I hadde many thynges to write: but I wyll not with inke and penne wryte vnto thee.

14 I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete our freendes by name.

The ende of the thyrde Epistle of Saint Iohn.

The Epistle of Saint Iude.

Saint Iude admonisheth all Churches generally to take heede of deceyuers, which goe about to drawe away the hartes of the simple people from the trueth of God.

The Epistle on Saint Simon and Iude.

IUDE the seruaunt of Iesus Christe, the brother of Iames, to them which are called and sanctified in God the father, and preserued in Iesus Christ:

2 Mercie vnto you, and peace, and charitie be multiplied.

3 Beloued, when I gaue all diligence to wryte vnto you of the common saluation, it was needeful for me to wryte vnto you, exhorteyng you that ye shoulde earnestly contende for the fayth which was once geuen vnto the saintes.

4 For

4 For there are certayne vngodly men craftily crept in, which were before of olde ordeined to this condemnation, turning the grace of our God vnto wantonnesse: and denying God, whiche is the onely Lorde, and our Lord Jesus Christe.

5 My minde is therefore to put you in remembraunce (hereof,) for as muche as ye once knowe this, howe that the Lorde after that he had delyuered the people out of Egypt, Num.14.37 * destroyed them whiche afterwarde beleeued not.

6 2.Pet.2.4. * The angels also whiche kept not their first estate, but left their owne habitation, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day.

Gen.19.24. 7 * Euen as Sodome and Gomorrhe, and the cities about them, whiche in lyke maner defyled them selues with fornication, and folowed strange flesh, are set foorth for an ensample, and suffer the payne of eternall fyre.

8 Lykewyse these being deceyued by dreames, defyle the flesh, despise rulers, and speake euyl of them that are in auctoritie.

9 Yet Michael the archangel, when he stroue against the deuyl, and disputed about the body of Moses, durst not geue railing sentence, but sayd, The Lord rebuke thee.

10 But these speake euyl of those thinges which they knowe not, and what thinges they knowe naturally, as beastes which are without reason, in those thynges they corrupt them selues.

11 Woe be vnto them, for they haue gone in the way of * Cain, and are vtterly geuen to the errour of Balaam for lukers sake, & haue perished in the gaynesaying of * Core.

Gen.4.8. Num.22.21. 2.Pet.2.15. * or, rockes. * or, trees wythered in Autumne, when the fruite harueste is, and so the greke woord importeth: or, trees bearyng corrupt fruite: or, trees corruptyng their owne fruite.

12 These are * spottes in your feastes of charitie, when they feast with you, without all feare feedyng them selues: clouds they are without water, carryed about of wyndes, * trees wythered at fruite geatheryng, and without fruite, twyse dead, and plucked vp by the rootes:

13 They are the raging waues of the sea, fomyng out their owne shame: they are wandryng starres, to whom is reserued the myst of darknesse for euer.

14 Enoch the seuenth from Adam prophesied before of suche, saying, Beholde, the Lorde shal come with thousandes of saintes,

15 To geue iudgement agaynst al men, and to rebuke al that are vngodly among them, of all their vngodly deedes whiche they haue vngodly committed, and of all their cruell speakynges, whiche vngodly sinners haue spoken agaynst hym.

16 These are murmurers, complayners, walkyng after theyr owne lustes, * whose mouthes speake proude thynges, they haue men in great reuerence because of aduantage. Psal.17.10.

17 But ye beloued, remember the woordes whiche were spoken before of the Apostles of our Lorde Jesus Christe.

18 (Howe) that they tolde you, * that there shoulde be mockers in the last tyme, whiche shoulde walke after their owne vngodly lustes. 1.Tim.4.1.

19 These are makers of sectes, sensuall, hauyng not the spirite.

20 But ye dearely beloued, edifie your selues in your most holy fayth, prayying in the holy ghost.

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Jesus Christe vnto eternal lyfe,

22 And haue compassion of some, * separatyng them: * or, in putting difference.

23 And other saue with feare, pulling them out of the fyre: hating euen the garment spotted by the flesh.

24 Unto hym that is able to keepe you free from sinne, and to present you faultlesse before the presence of his glory with ioy,

25 To God our sauiour, whiche onely is wyse, be glory, and maiestie, dominion, and power, nowe and euer. Amen.

The ende of the Epistle of Saint Iude.

The Reuelation of Saint Iohn the Diuine.

The first Chapter.

1. The cause of this Reuelation. 3. Of them that reade it. 4. Iohn wryteth to the seuen Churches. 5. The Maiestie and office of the sonne of God. 20. The vision of the Candlesticks, and Starres.

1. Of things whiche were hyd before.

THE a Reuelation of Jesus Christ, whiche GOD gaue vnto him, for to shewe vnto his seruauntes thynges whiche must shortly come to passe: and when he had sent, he shewed by his angel vnto his seruant Iohn.

2 Which bare record of the word of God, and of the testimonie of Jesus Christ, and of al thynges that he sawe.

3 Happie is he that readeth, and they that heare the woordes of this prophesie, and keepe those thynges whiche are written therein: for the tyme is at hand.

4 Iohn to the seuen Churches in Asia, Grace (be) vnto you, and peace from him which * is, and whiche was, and whiche is to come, and from the seuen spirites whiche are before his throne: Exo.3.14.

5 And from Jesus Christe, (whiche is) a faithful witnesse and first begotten of the dead, and Lorde ouer the kinges of the earth: vnto hym that loued vs, and washed vs from our sinnes in his owne blood, 1.Cor.15.21.

6 And made * vs kinges and priestes vnto God and his father: to him be glory and dominion for euermore. Amen. Heb.9.14.

7 Beholde, he commeth with the cloudes, and all eyes shall see hym, and they also whiche pearsed hym, and all kinredes of the earth shall wayle before hym: euen so. Amen.

8 I am Alpha and Omega, the beginning and the endyng, sayth the Lorde Almyghtie, whiche is, and whiche was, and whiche is to come.

9 I Iohn your brother, and companion in tribulation, and in the kingdome and patience of Iesus Christe, was in the Isle that is called Pathmos, for the woorde of God, and for the witnessing of Iesus Christe.

10 I was in the spirite on the "Lordes day, and hearde behind me a great voyce, as it had been the voyce of a trumpe,

11 Saying, I am Alpha and Omega, the first and the last: that thou seest, write in a booke, & sende it vnto the seuen churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candelsticks,

13 And in the middest of the seuen candelsticks, (one) like vnto the sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a golden girdle.

14 His head and his heares were whyte, as whyte wool, and as snowe, & his eyes were as a flame of fyre.

15 And his feete lyke vnto fine brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he had in his ryght hande seuen starres: and out of his mouth went a sharpe two edged swoorde, and his face shone euen as the Sunne in his strength.

17 And when I sawe him, I fel at his feete euen as dead: and he layde his right hand vpon me, saying vnto me, Feare not, I am the Esa.44.4. first and the last,

18 I am aliue, and was dead: and behold I am alyue for euermore, Amen, and haue the keyes of hel and of death.

19 Write therefore the thynges whiche thou hast seene, and the thynges whiche are, and the thynges whiche shalbe fulfylled hereafter.

20 The mysterie of the seuen starres whiche thou sawest in my ryght hande, & the seuen golden candlestickes. The seuen starres, are the Angels of the seuen Churches: and the seuen candlestickes whiche thou sawest, (are) the seuen Churches.

The. ii. Chapter.

1. He exhorteth foure Churches, 5 to repentance, 10. to perseuerance, patience, and amendement.

VNto the angel of the Churche of Ephesus, write, These thynges sayth he that holdeth the seuen starres in his ryght hand, and that walketh in the middes of the seuen golden candlestickes:

2 I knowe thy woorkes, & thy labour, and patience, and howe thou canst not forbeare them which are euyl: and hast examined them whiche say they are apostles, and are not, and hast founde them lyers:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue (somewhat) agaynst thee, because thou hast leaft thy fyrst loue.

5 Remember therefore from whence thou art fallen, and repent, and doo the first woorkes: or els, I wyl come vnto thee shortly, and wyll remoue thy candlestycke out of his place, except thou repent.

6 But this thou hast, because thou hatest the deedes of the Nicolaitans, which (deedes) I also hate.

7 Let hym that hath an eare, heare what the spirite sayth vnto the Churches: To him that ouercommeth, wyll I geue to eate of the tree of lyfe, whiche is in the myddes of the paradise of God.

8 And vnto the Angel of the Churche of Smyrna, wryte, These thynges sayth he that is fyrst and the last, which was dead, and is alyue.

9 I knowe thy woorkes, and tribulation, and pouertie, (but thou art riche:) & I knowe the blasphemie of them which cal them selues Iewes, and are not, but (are) the synagogue of Satan.

10 Feare none of those thynges whiche thou shalt suffer: beholde, the deuyll shall cast some of you into prysson to tempt you, and ye shal haue tribulation ten dayes: be thou faythful vnto the death, & I wyl geue thee a crowne of lyfe.

11 Let him that hath an eare, heare what the spirite sayth vnto the Churches. He that ouercommeth, shall not be hurt of the seconde death.

12 And to the angel of the Churche in Pergamos, wryte, These thynges sayth he whiche hath the sharpe a swoorde with two edges.

13 I knowe thy woorkes, and where thou dwellest, (euen) where Satans seate is, & (that) thou holdest fast my name, and hast not denied my fayth, euen in those dayes, when Antipas my faythfull martyr was slayne among you, where Satan dwelleth.

14 But I haue a fewe thynges agaynst thee, because thou hast there them that mayntayne the doctrine of "Balaam, which taught "Balac to put a stumblyng blocke before the chyldren of Israel, that they should eate of meate sacrificed vnto Idoles, and commit fornication.

15 Euen so hast thou them that mayntaine the doctrine of the Nicolaitans, whiche thyng I hate.

16 Repent, or els I wyll come vnto thee shortly, and wyll fyght agaynst them with the swoorde of my mouth.

17 Let him that hath an eare, heare what the spirite sayth vnto the Churche. To hym that ouercommeth, wyll I geue to eate Manna that is hyd, and wyl geue him a whyte stone, and in the stone a newe name wrytten whiche no man knoweth, sauing he that receyueth it.

a. The word of God is the swoorde with two edges.

Nnm.24.14 "Some reade, taught in Balac.

18 And

18 And vnto the angel of the Churche of Thyatira, wryte, These thynges sayth the sonne of GOD, who hath eyes lyke vnto a flame of fyre, and his feete (are) lyke fyne brasse:

19 I knowe thy woorkes, and thy charitie, seruice, and fayth, and thy patience, and thy deedes, whiche are moe at the last then at the first.

20 Notwithstandyng, I haue a fewe thinges agaynst thee, because thou sufferest that woman Iesabel, which called her selfe a prophetisse, to teache, and to deceyue my seruantes, to make them commit fornication, and to eate meate sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wyl cast her into a bed, and them that commyt fornication with her into great aduersitie, except they repent of theyr deedes.

23 And I wyl kyl her chyldren with death, and al the churches shal knowe that *I am he which searcheth the raynes and hartes: and I wyl geue vnto euery one of you accordyng to his woorkes.

Ier.11.20 and.17.10.

24 Unto you I say, and vnto other of them of Thyatira, as many as haue not this learning, and which haue not knowen the deepenesse of Satan, as they say, I wyl put vpon you none other burden:

25 But that which ye haue alredy, holde fast tyl I come.

26 And whosoeuer ouercommeth, and keepeth my woorkes vnto the ende, to hym wyll I geue power ouer nations:

27 *And he shal rule them with a rodde of Iron: and as the vessels of a potter shal they be broken to sheuers.

Psal.2.9.

28 Euen as I receyued of my father, so wyl I geue hym the mornyng starre.

29 Let hym that hath an eare, heare what the spirite sayth to the Churches.

The.iii. Chapter.

He exhorteth the churches or ministers to the true profession of fayth, & to watchyng.

AND wryte vnto the angel of the church that is at Sardis, these thynges saith he that hath the seuen spirites of God, and the seuen starres, I knowe thy woorkes, (euen) that thou hast a name that thou lyuest, and thou art dead.

2 Be awake, and strength the thynges which remayne, that are redy to dye: For I haue not found thy woorkes perfect before God.

3 Remember therefore howe thou hast receyued and heard, and holde fast, and repent. *If thou shalt not watche, I wyl come on thee as a theefe, and thou shalt not knowe what houre I wyl come vpon thee.

1.Thes.5.2

4 Thou hast a fewe names in Sardis, which haue not defyled their garmentes, and they shal walke with me in white: for they are woorthy.

5 He that ouercommeth, shalbe thus clothed in white aray, and I wyl not blot out his name out of the *booke of lyfe: and I wyl confesse his name before my father, and before his angels.

Apo.20.12

6 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

7 And wryte vnto the angel of the Church of Philadelphia, These thynges sayth he that is holy and true, which hath the key of Dauid, which openeth, & no man shutteth, (and) shutteth, and no man openeth.

8 I knowe thy woorkes: beholde, I haue set before thee an open doore, and no man can shut it: for thou hast a lytle strength, and hast kept my sayinges, and hast not denyed my name.

9 Behold, I wyl make them of the synagogue of satan, which cal them selues Iewes, and are not, but doo lye: behold, I wyl make them that they shal come and woorshyp before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the woordes of my patience, therefore I wyl keepe thee from the houre of temptation, which wyl come vpon al the worlde, to trye them that dwel vpon the earth.

11 Beholde, I come shortly, hold that fast which thou hast, that no man take away thy crowne.

12 Hym that ouercommeth, wyl I make a pyller in the temple of my God, and he shall goe no more out: and I wyl wryte vppon hym the name of my God, and the name of the citie of my God, (which is) newe Hierusalem, whiche commeth downe out of heauen from my GOD: and (I wyll wryte vppon hym) my newe name.

13 Let hym that hath an eare, heare what the spirite sayth vnto the Churches.

14 And vnto the angel of the Church whiche is in Laodicea, wryte, These thinges sayth Amen, the fayth ful and true witnesse, the beginning of the creatures of God.

15 I knowe thy woorkes, that thou art neither colde nor hot: I would thou were cold or hot.

16 So then because thou art luke warme, and neyther cold nor hot, I wil spewe thee out of my mouth:

17 Because thou sayest, I am ryche, and encreased with goodes, and haue neede of nothyng: and knowest not howe that thou art wretched, and miserable, and poore, and blind, and naked.

18 I counsayle thee to buye of me golde tried in the fyre, that thou mayest be rych, and white rayment, that thou mayest be clothed, that thy fylthy nakednesse do not appeare, and annoynt thyne eyes with eye salue, that thou mayest see.

19 *As many as I loue, I rebuke & chasten, be feruent therefore, and repent.

Prou.3.12

20 Behold, I stand at the doore, & knocke: yf any man heare my voyce, & open the doore, I wyl come in to hym, & wyl supper with hym, and he with me.

21 To hym that ouercommeth, wyll I graunt to syt with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

The.iiii.Chapter.

1. The vision of the maiestie of God. 2. He seeth the throne, and one sitting vpon it.

The Epistle on Trinitie Sunday.

AFter this I looked, and beholde a doore was open in heauen: and the first voyce which I heard, was as it were of a trumpet, talking with me, which said, Come vp hyther, and I wyl shewe thee thynges which must be fulfylled hereafter.

2 And immediatly I was in the spirit: an behold, a throne was set in heauen, & (one) sat on the throne.

3 And he that sate, was to looke vpon lyke a Iasper stone, and a Sardine stone: and there was a raynbowe about the throne, in sight lyke vnto an Emeralde.

4 And about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie elders sytting, clothed in whyte rayment, and they had on their heades crownes of golde.

5 And out of the throne doo proceede lyghtenynges, and thundrynges, and voyces: and there were seuen lampes of fyre burning before the throne, which are the seuen spirites of God.

6 And before the throne there was a sea of glasse, lyke vnto Crystal: and in the mydst of the throne, and rounde about the throne, were foure beastes full of eyes before and behinde.

7 And the fyrst beast was lyke a Lion, and the second beast lyke a Calfe, and the thyrd beast had a face as a man, & the fourth beast was lyke a fleeing Egle.

8 And the foure beastes had eache of them sixe wynges about hym, and they were full of eyes within, and they had no rest day neither night, saying, Holy, holy, holy, Lorde God almyghtie, which was, and is, and is to come.

9 And when those beastes gaue glory, and honour, and thankes to hym that sate on the throne, which lyueth for euer and euer.

10 The foure and twentie elders fel downe before hym that sate on the throne, and worshipped hym that lyueth for euer and euer, and cast theyr crownes before the throne, saying,

Apoc.5.12. 11 *Thou art woorthy, O Lord, to receyue glory, and honour, and power: for thou hast created al thynges, and for thy pleasures sake they are, and were created.

The.v. Chapter.

1. He seeth the Lambe openyng the booke, 14 and therefore the foure beastes, the four and twentie elders, and the angels, prayse the lambe, and doo hym woorshipp, 9. for their redemption, and other benefites.

AND I sawe in the ryght hande of hym that sate on the throne, a booke written within, and on the backside, sealed with seuen seales.

2 And I sawe a strong angel preachyng with a loude voyce, Who is woorthy to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke thereon.

4 And I wept much, because no man was found woorthy to open, and to reade the booke, neyther to looke thereon.

5 And one of the elders sayth vnto me, Weepe not: beholde, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, and to loose the seuen seales thereof.

6 And I beheld, and loe, in the middes of the throne, and of the foure beastes, and in the mids of the elders, stoode a Lambe, as though he had ben kylled, hauyng seuen hornes and seuen eyes, which are the seuen spirites of God, sent into al the earth.

7 And he came, and tooke the booke out of the ryght hande of hym that sate vppon the throne.

8 And when he had taken the booke, the foure beastes and foure and twentie elders fel downe before the Lambe, hauyng euery one of them harpes and golden vials, ful of odours, which are the prayers of saintes:

9 And they song a newe songue, saying, Thou art woorthy to take the booke, and to open the seales thereof: for thou wast kylled, and hast redeemed vs to God, by thy blood, out of al kynrede, and tongue, and people, and nation:

10 And hast made vs vnto our God* kings and priestes, and we shall raigne on the earth. 1.Pet.2.9.

11 And I beheld, and I heard the voyce of many angels about the throne, and (about) the beastes and the elders, and heard thousand thousandes,

12 Saying with a loud voyce, Woorthy is the Lambe that was killed to receyue power, and ryches, and wysedome, and strength, and honour, and glory, and blessyng.

13 And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Blessyng, honour, glorye, and power be vnto hym that sitteth vppon the throne, and vnto the Lambe for euermore.

14 And the foure beastes sayde, Amen. And the foure & twentie elders fell vpon their faces, and worshippped hym that liueth for euermore.

The.vi. Chapter.

The Lambe openeth the vi. seales, and many thinges followe the opening thereof.

AND I sawe when the Lambe opened one of the seales, and I hearde one of the foure beastes say, as it were the noise of thunder, Come, and see.

2 And I sawe, and beholde (there was) a white horse, and he that sate on hym had a bowe, and a crowne was geuen vnto him, and he went forth conquerynge, and for to ouercome.

3 And when he had opened the second seale, I hearde the seconde beast say, Come, and see.

4 And there went out another horse that was redde: and power was geuen to hym that sate theron to take peace from the earth, and

and that they shoulde kyl one another: and there was geuen vnto him a great swoord.

5 And when he had opened the third seale, I heard the thirde beast say, Come, and see. And I beheld, and loe, a blacke horse: & he that sate on hym, had a payre of ballances in his hand.

6 And I heard a voyce in the myddes of the foure beastes say, A measure of wheate for a peny, and three measures of barley for a peny, and oyle and wine see thou hurt not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come, and see.

8 And I looked, and beholde a pale horse, and his name that sate on hym was death, and hell folowed with hym: and power was geuen vnto hym ouer the fourth part of the earth, to kyll with swoorde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the fyfth seale, I sawe vnder the aulter the soules of them that were kylled for the woord of God, and for the testimonie whiche they had.

10 And they cryed with a loude voyce, saying, Howe long (tarriest) thou Lorde holy and true, to iudge and to auenge our blood on them that dwel on the earth.

11 And long whyte garmentes were geuen vnto euery one of them, and it was sayd vnto them that they shoulde rest yet for a litle season, vntyl their felowe seruantes, and their brethren that should be killed as they were, should be fulfylled.

12 And I beheld when he had opened the sixth seale, and loe there was a great earthquake, and the Sunne was as blacke as sacke-cloth made of heare, and the Moone ware all euen as blood.

13 And the starres of heauen fell vnto the earth, euen as a fygge tree casteth her vntimely fygges when she is shaken of a mightie wynde.

14 And heauen vanished away as a scrowle when it is rolled togeather, and all mountaynes and Iles were mooued out of theyr places.

15 And the kinges of the earth, and the great men, and the ryche men, and the cheefe captaynes, and the myghtie men, and euery bondman, and euery free man, hyde them selues in the dennes, and in the rockes of the hylles:

16 And sayde to the hylles and rockes, * Fall on vs, and hide vs from the face of hym that sitteth on the throne, and from the wrath of the Lambe: Esai. 2. 19.

17 For the great day of his wrath is come, and who is able to endure?

The. vii. Chapter.

4. 9 He seeth the seruantes of God sealed in their foreheades out of al nations, & people, 15. whiche though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaynes of lyuyng water, 17. and God shall wype away all teares from their eyes.

AND after that, I sawe foure angelles standyng on the foure corners of the earth, holdyng the foure windes of the earth, that the wynde shoulde not blowe on the earth, neyther on the sea, neyther on any tree.

2 And I sawe another angel assendyng from the risyng of the Sunne, hauing the seale of the liuing God: and he cryed with a loude voyce to the foure angels, to whom power was geuen to hurt the earth and the sea, The Epistle on al Saintes day.

3 Saying, Hurt not the earth, neyther the sea, neyther the trees, tyll we shall haue sealed the seruauntes of our GOD in the foreheades.

4 And I heard the number of them which were sealed: and there were sealed an hundred and fourtie and foure thousand, of al the tribes of the chyldren of Israel.

5 Of the tribe of Juda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

7 Of the tribe of Simeon were sealed twelue thousande. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Isachar were sealed twelue thousande.

8 Of the tribe of Zabulon were sealed twelue thousande. Of the tribe of Ioseph were sealed twelue thousande. Of the tribe of Beniamin were sealed twelue thousande.

9 After this I beheld, and loe a great multitude whiche no man coulde number, of all nations, and kinredes, and people, and tongues, stoode before the throne, and before the Lambe, clothed with whyte garmentes, and palmes in their handes:

10 And cryed with a loude voyce, saying, Saluation (be ascribed) to him that sitteth vpon the throne of our GOD, and vnto the Lambe.

11 And all the angelles stoode in the compasse of the throne, and of the elders, and of the foure beasts, and fel before the throne on their faces, and woorshypped God.

12 Saying, Amen: Blessyng, and glory, and wysedome, and thankes, and honour, and power, and myght, be vnto our God for euermore, Amen.

13 And one of the elders answeared, saying vnto me, What are these which are arayed in white garmentes? and whence came they?

14 And I sayd vnto hym, Lord, thou wootest. And he sayde to me, These are they which came out of great tribulation, and haue washed their long robes, and made them white by the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, & serue hym day and nyght in his temple: & he that sitteth in the throne wyl dwel among them.

16 They shall hunger no more, neyther thyrst, neyther shall the sonne lyght on them, neyther any heate.

17 For the Lambe which is in the mid- Esai. 49. 10.

Esai.49.8. Apoc.7.17. dest of the throne shal feede them, and shal lead them vnto lyuyng fountaynes of waters,* and GOD shall wype away all teares from their eyes.

The. viii. Chapter.

1. The seuenth seale is opened, there is silence in heauen. 6. The foure angelles blowe their Trumpets, and great plagues folowe vpon the earth.

AND when he had opened the seuenth seale, there was silence in heauen about the space of halfe an houre.

2 And I sawe the seuen angels which stoode before God, and to them were geuen seuen trumpets.

3 And another angel came and stoode before the aulter, hauing a golden senser, and many odours were geuen vnto hym, that he shoulde offer with the prayers of all saintes vpon the golden aulter whiche was before the throne.

4 And the smoke of the odours which came of the prayers of saintes, ascended vp before God, out of the angels hand.

5 And the angel tooke the senser, and filled it with fyre of the aulter, and cast it into the earth: and voyces were made, and thunderynges, and lyghtnynges, and earthquake.

6 And the seuen angelles whiche had the seuen trumpets, prepared them selues to blowe.

7 The first angel blewe, and there was made hayle and fyre myngled with blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt.

8 And the seconde angel blewe, and as it were a great mountayne burning with fyre was cast into the sea, and the thyrd part of the sea turned to blood.

9 And the third part of the creatures whiche were in the sea, and had lyfe, dyed, and the thyrde part of the shyps were destroyed.

10 And the thyrde angel blewe, and there fell a great starre from heauen, burnyng as it were a lampe, & it fel into the third part of the riuers, and into fountaynes of waters:

11 And the name of the starre is called wormwood, and the thyrde part was turned to wormwood, and many men dyed of the waters, because they were made bytter.

12 And the fourth angel blewe, and the thyrde part of the Sonne was smytten, and the thyrde part of the Moone, and the thyrde part of starres, that the thyrde part of them should be darkened: and the day was (smytten) that the thyrde part of it should not shyne, and likewyse the nyght.

13 And I beheld, and heard an angel flee in through the myddes of heauen, saying with a loude voyce, Wo, wo, wo to the inhabiters of the earth, because of the voyces to come of the trumpe of the three angels which were yet to blowe.

The. ix. Chapter.

12. The first woe is past. 14. The foure angels that were bound are loosed. 18. And the thirde part of men is kylled.

AND the fyfte angel blewe, and I sawe a starre fal from heauen vnto the earth: and to hym was geuen the key of the bottomlesse pyt.

2 And he opened the bottomlesse pyt, and the smoke of the pyt arose, as the smoke of a great furnace, and the Sunne and the ayre were darkened, by the reason of the smoke of the pyt.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was geuen power, as the Scorpions of the earth haue power.

4 And it was commaunded them that they should not hurt the grasse of the earth, neyther any greene thyng, neyther any tree, but onely those men whiche haue not the seale of God in their foreheades.

5 And to them it was geuen that they shoulde not kyl them, but that they shoulde be vexed fiue monethes, and their payne was as the payne that commeth of a Scorpion, when he shal haue striken a man.

6 *And in those dayes shall men seeke death, and shall not finde it, and shall desyre to dye, and death shal flee from them. *Esai.2.19.

7 *And the similitude of the Locustes was lyke vnto horses prepared vnto battayle, and on their heades (were) as it were crownes like vnto golde, and their faces were as it had ben the faces of men. *Wisd.26.9.

8 And they had heare as the heare of women, and their teeth were as the teeth of Lions.

9 And they had habergions, as it were habergions of iron, & the sounde of their winges was as the sounde of charrets when many horses runne to battayle.

10 And they had tayles lyke vnto Scorpions, and there were stinges in their tayles: and their power was to hurt men fiue monethes.

11 And they had a kyng ouer them, whiche is the angel of the bottomlesse pit, whose name in the Hebrue tongue is (Abaddon,) but in the Greeke tongue hath his name (Appollyon, that is to say, A destroyer.

12 One woe is past, and behold two woes come yet after this.

13 And the sixth angel blewe, and I heard a voyce from the foure hornes of the golden aulter, which is before God,

14 Saying to the sixth angell whiche had the trumpe, Loose the foure angels which are bound in the great ryuer Euphrates.

15 And the foure angels were loosed, whiche were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the thyrde part of men.

16 And the number of the horsmen of the armies, were twentie thousande tymes tenne thousande: And I hearde the number of them.

17 And thus I sawe the horses in the vision, and them that sate on them, hauyng fyerie habergions of a Iacinct colour, and brymstone, and the heades of the horses were as the

the heades of Lions, and out of their mouthes commeth foorth fyre, and smooke, and brym-stone.

18 And of these three was the thyrd part of men kylled, (that is to say,) of the fyre, and of the smoke, and of the brymstone, which proceede out of the mouthes of them.

19 For their powers be in their mouthes, and in their tayles: for their tayles were like vnto Serpentes, hauing heades, and with them they doo hurt.

20 And the remnant of the men whiche were not kylled by these plagues, repented not of the deedes of their handes, that they shoulde not woorshyp deuilles, *and idols of golde, and siluer, and brasse, and stone, and of wood, which neyther can see, neyther heare, neyther goe:

*Psal.115.4 and 135.15.

21 Also they repented not of their murders, and of their sorceries, neyther of their fornication, neyther of their thefts.

The.x. Chapter.

1. The angel hath the booke open, 6. he sweareth there shalbe no more time, 9 he geueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mightie angel come downe from heauen, clothed with a cloude, and the raynebowe vpon his head: and his face as it were the sunne, and his feete as it were pyllers of fyre.

2 And he had in his hande a litle booke open: and he put his ryght foote vppon the sea, and his left foote on the earth:

3 And cryed with a loud voyce, as when a Lion roareth, and when he had cryed, seuen thunders vttered theyr voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those thinges which the seuen thunders vttered, and write them not.

5 And the angel which I sawe stand vpon the sea, and vpon the earth, lyft vp his hande to heauen.

6 And sware by him that lyueth for euermore, which created heauen, and the thinges that therein are, and the earth, and the thinges that therein are, and the sea, and the thinges which therein are, that there shoulde be no longer tyme.

7 But in the dayes of the voyce of the seuenth angel, when he shal begin to blowe, and the ministerie of God shalbe finished, as he declareth to his seruantes the Prophetes.

8 And the voyce which I heard from heauen, spake vnto me agayne, and sayd, Goe, and take the litle booke (which is) open in the hand of the angel which standeth vpon the sea, and vpon the earth.

9 And I went vnto the angel, and sayde vnto hym, Geue me the litle booke. And he sayd vnto me, Take it, and eate it vp, and it shal *make thy belly bitter, but it shal be in thy mouth as sweete as hony.

*Ezech.2.9.

10 And I tooke the litle booke out of the angels hande, and ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter.

11 And he sayde vnto me, Thou must prophesie agayne among the people, and nations, and tongues, and to many kynges.

The.xi. Chapter.

1. The temple is measured. 3. Two witnesses raysed vp by the Lord, are murdered by the beast.

AND then was geuen me a reede lyke vnto a rodde, and the angel stoode by, saying, Rise and meate the temple of God, and the aulter, and them that woorshyp therein.

2 But the court which is without the temple cast out, and meate it not: for it is geuen vnto the Gentiles, and the holy citie shall they treade vnder foote fourtie and two monethes.

3 And I wyl geue (power) vnto my two witnesses, and they shal prophesie a thousand, two hundred, and threescore dayes, clothed in sackcloth.

4 These are two Olyue trees, & two candlestickes, standyng before the GOD of the earth.

5 And if any man wyl hurt them, fyre proceedeth out of theyr mouthes, and consumeth their enimies: and if any man wyl hurt them, this wyse muste he be kylled.

6 These haue power to shut heauen, that it raine not in the dayes of their prophesying: and haue power ouer waters, to turne them to blood, and to smyte the earth with all maner plagues, as often as they wyl.

7 And when they haue finished theyr testimonie, the beast that commeth out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyl them.

8 And theyr bodies shall lye in the streetes of the great citie, which spiritually is called Sodome and Egypt, where also our Lorde was crucified.

9 And they of the people, and kinredes, and tongues, and they of the nations, shall see their bodyes three dayes and an halfe, and shall not suffer theyr bodyes to be put in graues.

10 And they that dwel vpon the earth shal reioyce ouer them, and be glad, and shall sende gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirite of lyfe (commyng) from God, entred into them: And they stoode vpon theyr feete, and great feare fell vpon them which sawe them.

12 And they heard a great voyce from heauen, saying vnto them, Come vp hyther. And they assended vp to heauen in a cloude, and theyr enimies sawe them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fel, and in the earthquake were slayne names of men seuen thousande: and the remnant were afrayde, and gaue glory to the God of heauen.

14 The seconde woe is past, and beholde the thyrde woe commeth anone.

15 And the seuenth angel blewe, and there were made great voyces in heauen, saying, The kyngdomes of this worlde are our Lordes, and his Christes, and he shal raigne for euermore.

16 And the .xxiiii. elders which syt before God on their seates, fel vpon their faces, and worshipped God,

17 Saying, We geue thee thankes, O Lord God almyghtie, which art, and wast, and art to come: for thou hast receyued thy great myght, and hast raygned.

18 And the nations were angry, and thy wrath is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes and Saintes, and to them that feare thy name, smal and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heauen, and there was seene in his temple the arke of his testament: and there folowed lightenynges, and voyces, and thunderynges, and earthquake, and much hayle.

The .xii. Chapter.

There appeareth in heauen a woman clothed with the sunne. &c.

AND there appeared a geeat * woonder in heauen, A woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of twelue starres:

* or, signe.

2 And she being with chylde, cryeth trauayling in byrth, and payned redy to be deliuered.

3 And there appearrd another woonder in heauen, for behold a great red Dragon, hauing seuen heades, and ten hornes, and seuen crownes vpon his heades.

4 And his tayle draweth the third part of the starres of heauen, and he cast them to the earth: And the Dragon stoode before the woman whiche was redy to be deliuered, for to deuoure her chylde assoone as it were borne.

5 And she brought forth a man chylde, which shal rule al nations with a rod of iron: and her sonne was taken vp vnto God, and (to) his throne,

6 And the woman fledde into the wyldernesse, where she hath a place prepared of God, that they should feede her there a thousand, two hundred, and threescore dayes.

The Epistle on saint Michael and al angels.

7 And there was a battayle in heauen, Michael and his angels fought with the Dragon, and the Dragon fought and his angels,

8 And preuayled not, neyther was their place found any more in heauen.

9 And the great Dragon, that olde Serpent, called the deuyl and Satanas, was cast out, which deceyueth al the world: and he was cast out into the earth, and his angels were cast out with hym.

10 And I heard a loude voyce saying in heauen: Nowe is come saluation, and strength, and the kyngdome of our God, and the power of his Christe: For the accuser of our brethren is cast downe, whiche accused them before our GOD day and nyght.

11 And they ouercame him by the blood of the Lambe, and by the worde of his testimonie, and they loued not their lyues vnto the death.

12 Therefore reioyce heauens and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the deuyll is come downe vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme. Gene. 9

13 And when the Dragon sawe that he was cast vnto the earth, he persecuted the woman which brought forth the man chylde.

14 And to the woman were geuen two winges of a great Eagle, that she myght flee into the wyldernesse into her place, where she is nourished for a tyme, and tymes, and halfe a tyme, from the face of the Serpent.

15 And the serpent cast out of his mouth water after the woman, as it had ben a flood: that he myght cause her to be caryed away of the flood.

16 And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the riuer whiche the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, whiche keepe the commaundementes of God, and haue the testimonie of Jesus Christe.

18 And * I stoode on the sea sande.

* Some reade, and he stoode.

The .xiii. Chapter.

1. 8 The beast deceyueth the reprobate, 2. 4. 12. and is confyrmed by another. 17. The priuiledge of the beastes marke.

AND I sawe a beast ryse out of the sea, hauyng seuen heades, and ten hornes, and vpon his hornes ten crownes, and vppon his heades the name of blasphemie.

2 And the beast which I sawe, was like a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue hym his power, and his seate, and great auctoritie.

3 And I sawe one of his heades as it were wounded to death, and his deadly wounde was healed: and all the worlde wondred after the beast.

4 And they worshypped the Dragon whiche gaue power vnto the beast, and they worshypped the beaste, saying, Who is lyke vnto the beast? Who is able to warre with hym?

5 And there was geuen vnto him a mouth, speakyng great thynges, and blasphemies, and power was geuen vnto hym, to do fourtie and two monethes.

6 And he opened his mouth vnto blasphemie agaynst GOD, to blaspheme his name, and his tabernacle, and them that dwel in heauen.

7 And it was geuen vnto him to make warre with the saintes, and to ouercome them: And power was geuen him ouer al kinredes, and tongues, and nations,

8 And

8 And all that dwell vpon the earth, shall woorship him, whose names are not written in the booke of lyfe of the Lambe, whiche was kylled from the beginnyng of the woꝛld.

9 If any man haue an eare, let hym heare.

10 * He that leadeth into captiuitie, shall goe into captiuitie: He that kylleth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes. Gen.9.6

11 And I beheld another beast comming vp out of the earth, and he had two hoꝛnes lyke a Lambe, and he spake as dyd the Dragon.

12 And he doeth all that the fyrst beast could doo in his presence, and he causeth the earth and them which dwell therein to woorship the first beast, whose deadly wound was healed.

13 And he dooeth great woonders, so that he maketh fire come downe from heauen on the earth in the sight of men,

14 And deceiueth them that dwell on the earth, by the meanes of those signes which he had power to doo in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which hath the wounde of a swoorde, and dyd lyue.

15 And he had power to geue a spirit vnto the image of the beast, that the image of the beast should both speake, and should cause that as many as woulde not woorshyp the image of the beast, should be kylled.

16 And he causeth all, both small and great, riche and poore, free and bond, that he shoulde geue them a marke in their right hand, oꝛ in their foreheades.

17 And that no man might buy oꝛ sell, saue he that had the marke, oꝛ the name of the beast, other the number of his name.

18 Here is wysedome. Let him that hath wyt, count the number of the beast: For it is the number of a man, and his number is fiue hundred threescore and fiue.

The. xiiii. Chapter.

1. The notable company of the Lambe. 6. One announceth the Gospel. 8. Another, the fall of Babylon. 9, And the third warneth to flee from the beast. 18. Of the Lordes harueste.

The Epistle on the Innocentes day.

AND I looked, and loe, a Lambe stoode on the mount Sion, and with him an hundred fourtie and foure thousand, hauyng his fathers name written in their foreheades.

2 And I heard a voyce from heauen as the sound of many waters, and as the voyce of a great thunder: and I heard the voyce of Harpers, harping with their Harpes:

3 And they sing as it were a newe songue before the throne, and before the foure beastes, and the elders, and no man coulde learne that songue, but the hundred and fourtie and foure thousand, whiche were redeemed from the earth.

4 These are they whiche were not defyled with women, for they are virgins: These are they whiche folowe the Lambe whyther so euer he goeth: These were redeemed from men, beyng the first fruites vnto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without spot before the throne of God.

6 And I sawe another angel flee in the middest of heauen, hauyng the euerlastyng Gospel, to preache vnto them that dwell on the earth, and to all nations, and kynredes, and tongues, and people.

7 Saying with a loude voyce, * Feare God, and geue glory to him, for the houre of his iudgement is come: *and woorshyp hym that made heauen and earth, and the sea, and fountaynes of waters. Psal.146.6 Actes.14.15.

8 And there folowed another angel, saying, Babylon is fallen, is fallen, that great citie, for she made all nations drinke of the wine of the wrath of her fornication. Esai.21.8.

9 And the third angel folowed them, saying with a loud voyce, If any man woorshyp the beast and his image, & receiue his marke in his forehead, oꝛ in his hand,

10 The same shall drinke of the wine of the wrath of GOD: (yea,) of the pure wine which is powred in the cup of his wrath, and he shalbe punished in fyre and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment assendeth vp euermoꝛe: And they haue no rest day noꝛ nyght whiche woorshyp the beast and his image, and who so euer receyueth the print of his name.

12 Here is the patience of the saintes: Here are they that keepe the commaundementes of God, and the fayth of Iesus.

13 And I heard a voyce from heauen, saying vnto me, Wryte, blessed are the dead, whiche hereafter dye in the Lorde. Euen so sayth the spirite, that they may rest from theyr labour, and their woorkes folowe them.

14 And I looked, and beholde a whyte cloude, and vppon the cloude one sittyng lyke vnto the sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle.

15 And another angel came out of the temple crying with a loude voyce to him that sate on the cloude: * Thrust in thy sickle and reape, for the time is come to reape, for the * haruest of the earth is * ripe. Ioel.3.23 Matth.13.39 * or, dryed.

16 And he that sate on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the temple whiche is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the aulter, which had power ouer fyre, and cryed with a loude crye to hym that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and geather the clusters of the Vineyarde of the earth, for her grapes are rype.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the greate winefat of the wrath of God.

20 And

20 And the wineſat was troden without the citie, and blood came out of the fat euen vnto the horſe bridles, by the ſpace of a thouſand and fiue hundred furlonges.

The.xv. Chapter.

The ſongue of them that ouercome the beaſt.

AND I ſawe another ſigne in heauen great and marueylous, ſeuen angels hauyng the ſeuen laſt plagues, for in them is fulfylled the wrath of God.

2 And I ſaw as it were a glaſſie ſea, mingled with fire, and them that had gotten the victory of the beaſt, and of his image, and of his marke, and of the number of his name, ſtand on the glaſſie ſea, hauyng the Harpes of God.

3 And they ſing the ſong of Moſes the ſeruant of GOD, and the ſong of the Lambe, ſaying, Great & marueylous are thy woorkes, Lorde God Almighty, * iuſt and true are thy wayes, thou kyng of ſaintes. Pſal.141.6

4 * Who ſhal not feare thee, O Lord, and glorifye thy name? for thou only art holy: And all Gentiles ſhall come and woorſhip before thee, for thy iudgementes are made manifeſt. Iere.10.7.

5 And after that I looked, and behold, the temple of the tabernacle of the teſtimonie was open in heauen:

6 And the ſeuen angels came out of the temple, hauing the ſeuen plagues, clothed in pure and bright linnen, and hauyng their breſtes gyrded with golden gyrdles.

7 And one of the foure beaſtes gaue vnto the ſeuen angels ſeuen golden vials full of the wrath of GOD which liueth for euermore.

8 And the temple was full of the ſmoke of the glory of GOD, and of his power, and no man was able to enter into the temple, tyll the ſeuen plagues of the ſeuen angels were fulfylled.

The.xvi. Chapter.

1. The angels powre out their vyalles full of wrath. 6. and what plagues folowe thereof.

AND I heard a great voyce out of the temple, ſaying to the ſeuen angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the firſt (angel) went and powred out his viall vppon the earth, and there fell a noyſome and a lore botch vpon the men which had the marke of the beaſt, and vppon them which woorſhipped his image.

3 And the ſecond angel ſhed out his viall vpon the ſea, and it turned as it were into the blood of a dead man: and euery liuing thyng dyed in the ſea.

4 And the thirde angel ſhed out his viall vpon the riuers and fountaines of waters, and they turned to blood.

5 And I hearde the angel of the waters ſay, Lorde, which art, and waſt, thou art righteous and that holy one, becauſe thou haſt geuen ſuch iudgementes:

6 For they haue ſhedde out the blood of ſaintes and prophetes, and therefore haſt thou geuen them blood to drinke: for they are woorthie.

7 And I heard another out of the aulter ſay, Euen ſo Lord God Almighty, true and righteous are thy iudgementes.

8 And the fourth angel powred out his vial on the Sunne, and power was geuen vnto him to vexe men with feruent heate of fyre.

9 And men boyled in great heate, and blaſphemed the name of GOD, which hath power ouer theſe plagues, and they repented not, to geue him glory.

10 And the fifth angel powred out his viall vpon the ſeate of the beaſt, and his kyngdome waxed darke, and they gnewe their tongues for ſorowe,

11 And blaſphemed the God of heauen, for their ſorowes, and for their ſores, and repented not of their deedes.

12 And the ſixth angel powred out his viall vpon the great ryuer Euphrates, and the water thereof dryed vp, that the way of the kynges of the Eaſt ſhould be prepared.

13 And I ſaw three vncleane ſpirites like frogges, come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophete.

14 For they are the ſpirites of deuilles woorkyng myracles, to goe out vnto the kings of the earth, and of the whole worlde, to gather them to the battayle of that great day of God Almighty.

15 * Behold, I come as a theefe. Happy is he that watcheth, & keepeth his garmentes, leſt he walke naked, and men ſee his filthyneſſe. Mat.24.44.

16 And he gathered them togeather into a place, called in the Hebrue tongue Armagedon.

17 And the ſeuenth angel powred out his vyall into the ayre: and there came a great voyce out of the temple of heauen, from the throne, ſaying, It is done.

18 And there folowed voyces, thunderings, and lyghtnynges: and there was a great earthquake, ſuch as was not ſince men were vpon the earth, ſo mighty an earthquake, and ſo great.

19 And the great citie was diuided into three partes, and the cities of the nations fell: And great Babylon came in remembrance before God, * to geue vnto her the cup of the wine of the fiercenesſe of his wrath. Iere.25.15.

20 Euery Ile alſo fledde away, and the mountaynes were not found.

21 And there fell a great hayle, as it had been talentes, out of heauen, vpon the men, and the men blaſphemed God, becauſe of the plague of the hayle: for the plague thereof was exceedyng great.

The.xvii. Chapter.

1. The deſcription of the great whoore. 8. and her ſinnes, and puniſhment.

AND there came one of the ſeuen angels, whiche had the ſeuen vialles, and talked with me, ſaying vnto me, Come, I wyll ſhewe vnto thee the iudge-

ment of the great whoore, that sitteth vpon many waters:

2 With whom haue committed fornication the kinges of the earth, and the inhabiters of the earth are dronken with the wine of her fornication.

3 So he caryed me away in the spirit into the wylderneſſe: and I ſawe a woman ſit vpon a ſcarlet coloured beaſt, ful of names of blaſphemie, hauyng ſeuen heades and tenne hornes.

4 And the woman was arayed in purple and ſcarlet colour, and decked with golde, pretious ſtone, and pearles, hauyng a cup of golde in her hande, full of abominations and fylthineſſe of her fornication.

5 And in her forehead was a name written, a myſterie, great Babylon, the mother of whoordome and abominations of the earth.

6 And I ſawe the woman dronken with the blood of the ſaintes, and with the blood of the martyrs of Jeſus: and when I ſawe her, I woondred with great marueyle.

7 And the angel ſayde vnto me, Wherefore marueyleſt thou? I wyl ſhew thee the myſterie of the woman, and of the beaſt that beareth her, which hath ſeuen heades and ten hornes.

8 And the beaſt that thou ſaweſt, was, and is not, and ſhal aſſende out of the bottomleſſe pit, and goeth into perdition, and they that dwell on the earth ſhall woonder (whoſe names are not written in the booke of lyfe from the begynnyng of the world) when they beholde the beaſt that was, and is not, and yet is.

9 And here is a meanyng that hath wiſedome. The ſeuen heades, are ſeuen mountaynes, on which the woman ſitteth: they are alſo ſeuen kynges,

10 Fiue are fallen, and one is, & the other is not yet come: And when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eight, and is one of the ſeuen, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kynges, which haue receyued no kingdome as yet: but receyue power as kynges at one houre with the beaſt.

13 Theſe haue one mynde, and ſhall geue their power and ſtrength vnto the beaſt.

14 Theſe ſhal fight with the Lambe, and the Lambe ſhal ouercome them: *For he is the Lorde of Lordes, and kyng of kynges, and they that are on his ſide, are called, and choſen, and faythfull. *1.Ti.6.15

15 And he ſayth vnto me, The waters whiche thou ſaweſt where the whoore ſitteth, are people, and folke, and nations, and tongues.

16 And the ten hornes which thou ſaweſt vpon the beaſt, are they that ſhall hate the whoore, and ſhal make her deſolate, and naked, and ſhall eate her fleſhe, and burne her with fyre.

17 For God hath put in their harres to fulfyll his wyll, and to doo with one conſent, for to geue their kyngdome vnto the beaſt, vntyl the woordes of GOD ſhalbe fulfylled.

18 And the woman which thou ſaweſt, is that great citie whiche raigneth ouer the kynges of the earth.

The. xviii. Chapter.

3. 9. The louers of the worlde are ſory for the fal of the whoore of Babylon. 20. But they that be of GOD, haue cauſe to reioyce for her deſtruction.

AND after that, I ſawe another angel come from heauen, hauyng great power, and the earth was lightened with his glory.

2 And he cryed mightily with a ſtrong voyce, ſaying, *Great Babylon is fallen, is fallen, and is become the habitation of deuyls, and the holde of all foule ſpirites, and a cage of al vncleane and hateful birdes: *Eſai.21.9

3 For all nations haue dronken of the wine of the wrath of her fornication, and the kynges of the earth haue committed fornication with her, and the merchantes of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voyce from heauen ſay, Come away from her my people, that ye be not partakers of her ſinnes, and that ye receyue not of her plagues.

5 For her ſinnes are gone vp to heauen, and God hath remembred her wyckedneſſe.

6 Reward her euen as ſhe rewarded you, and geue her double accordyng to her workes, and powre in double to her in the ſame cup which he filled vnto you.

7 And as muche as ſhe glorified her ſelfe, and lyued wantonly, ſo much powre ye in for her of puniſhment and ſorowe: for ſhe ſayde in her hart, I ſit beyng a queene, *and am no wydowe, and ſhal ſee no ſorowe. *Eſai.47.8

8 Therefore ſhal her plagues come in one day, death, and ſorowe, and hunger, and ſhe ſhalbe vtterly burnt with fyre, for ſtrong is the Lorde which iudgeth her.

9 And they ſhall bewayle her, and the kynges of the earth ſhal lament for her, which haue committed fornication with her, and haue lyued wantonly with her, when they ſhal ſee the ſmoke of her burnyng:

10 Standyng a farre of for feare of her puniſhment, ſaying, Alas, alas, that great citie Babylon, that mightie citie, for at one houre is thy iudgement come.

11 And the merchantes of the earth doo weepe and wayle ouer her, for no man buyeth their ware any more.

12 The ware of gold, and ſiluer, & pretious ſtones, and of pearle, and raynes, and purple, and ſilke, and ſcarlet, and all Thyine wood, and all maner veſſels of Yuorie, and al maner veſſelles of moſt pretious wood, and of braſſe, and iron, and marble,

13 And Sinamome, and odours, and oyntmentes, and frankenſence, and wine, and oyle, and fine floure, and wheate, and beaſtes, and ſheepe, and horſes, and charets, and bodies and ſoules of men.

14 And the apples that thy ſoule luſted after, are departed from thee, and al thynges which were daincie and had in price, are departed from thee, and thou ſhalt finde them no more at al.

15 The

15 The merchantes of these thinges which were waxed riche, shal stand a farre of from her, for feare of the punyshment of her, weepyng, and waylyng,

16 And saying, Alas, alas, that great citie, that was clothed in raynes, and purple, and scarlet, and decked with golde, and precious stones, and pearles:

17 For at one houre so great richesse is come to nought. And euery shyp gouernour, and al they that occupie shyppes, and shypmen, and as many as worke in the sea, stoode a farre of,

18 And cryed when they sawe the smoke of her burnyng, saying, What citie is lyke vnto this great citie?

19 And they cast dust on theyr heades, and cryed, weepyng and waylyng, and saying, Alas, alas, that great citie, wherin were made riche al that had shyppes in the sea, by reason of her costlinesse, for at one houre is she made desolate.

20 Reioyce ouer her thou heauen, and ye holy apostles and prophetes, for God hath geuen your iudgement on her.

21 And a mightie angel tooke vp a stone lyke a great mylstone, and cast it into the sea, saying, With such violence shall that great citie Babylon be cast, and shalbe founde no more at al.

22 And the voyce of harpers, and musitions, and of pipers, and trumpetters, shalbe heard no more at all in thee: and no crafts man of what so euer craft he be, shalbe found any more in thee: and the sound of a mylstone shall be heard no more at al in thee:

23 And the lyght of a candle shal shine no more at al in thee, and the voyce of the bridegrome & of the bride, shal be heard no more at al in thee: for thy merchantes were the great men of the earth, and with thine enchauntment were deceyued al nations.

24 And in her was founde the blood of the prophetes, and of the saintes, and of al that were slayne vpon the earth.

The xix. Chapter.

Prayses are geuen vnto God for iudgyng the whoore.

AND after these thynges, I heard a great voyce of much people in heauen, saying, Alleluia: saluation, and glory, and honour, and power, (be ascribed) to the Lorde our God:

2 For true and ryghteous are his iudgementes, for he hath iudged the great whoore which did corrupt the earth with her fornication, and hath throughly auenged the blood of his seruauntes of her hande.

3 And agayne they sayde, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie elders, and the foure beastes fel downe, and worshypped God that sate on the throne, saying, Amen, Alleluia.

5 And a voyce came out of the throne, saying, Prayse our Lorde God al ye that are his seruantes, and ye that feare hym both small and great.

6 And I heard as it were the voyce of much people, euen as the voyce of many waters, and as the voyce of strong thunderinges, saying, Alleluia: for the Lorde God omnipotent raigneth.

7 Let vs be glad and reioyce, and geue honour to him: for the marryage of the lambe is come, and his wyfe hath made her selfe redy.

8 And to her was graunted that she should be arayed with pure and goodly raines: for the raynes is the ryghteousnesse of saintes.

9 And he sayd vnto me, Write, * Happy are they which are called vnto the supper of the lambes marryage. And he sayde vnto me, These are the true sayinges God. Mat.22.2

10 And I fell at his feete to worshyp hym: And he sayde vnto me, See thou doo it not: for I am thy felowe seruaunt, and of thy brethren that haue the testimonie of Iesus. Worshyp God: for the testimonie of Iesus, is the spirite of prophesie.

11 And I sawe heauen open, and beholde a white horse, and he that sate vpon him was called faythful and true, and in ryghteousnesse (he) doeth iudge and make batayle.

12 His eyes (were) as a flame of fyre, and on his head were many crownes, and he had a name written, that no man knewe but he hym selfe.

13 * And he was clothed with a vesture dipt in blood: and his name is called the worde of God. Esai.63.2

14 And the armies which were in heauen folowed hym vpon white horses, clothed with white and pure raynes.

15 And out of his mouth goeth a sharpe swoorde, that with it he should smite the Heathen: * And he shal rule them with a rodde of iron: and he treadeth the wynefatte of the fiercenesse and wrath of almightie God. Psal.2.9

16 And he hath on his vesture, and on his thygh a name written, * Kyng of Kynges, and Lorde of Lordes. 1.Ti.6.15

17 And I saw an angel stand in the sunne, and he cryed with a loude voyce, saying to al the foules that flee by the middes of heauen, Come and gather your selues together vnto the supper of the great God:

18 That ye may eate the flesshe of kynges, and the flesshe of high captaynes, and the flesshe of mightie men, and the flesshe of horses, and of them that sit on them, and the flesshe of all free men, and bond men, and of smal and great.

19 And I sawe the beast, and the kynges of the earth, and their armies gathered together, to make batayle agaynst hym that sate on the horse, and agaynst his armie.

20 And the beast was taken, and with him that false prophete that wrought myracles before him, with which he deceyued them that receyued the beastes marke, and them that worshypped his image. These both were cast quicke into a ponde of fire, burnyng with brymstone.

21 And the remnant were slayne with the swoorde of hym that sate vppon the horse, whiche swoorde proceeded out of his mouth: and all the foules were fylled with their flesh.

The

The.xx.Chapter.

3. Satan being bound for a certayne tyme, and after let loose, vexeth the Church greeuously.

AND I sawe an angel come downe from heauen, hauyng the key of the bottomelesse pitte, and a great chayne in his hand.

2 And he tooke the Dragon, that olde serpent, whiche is the deuyl and Sathanas, and bounde him a thousand yeeres.

3 And cast him into the bottomelesse pit, and he shut him vp, and set a seale on him, that he should deceiue the nations no more, tyll the thousande yeeres shoulde be fulfylled: and after that he must be loosed (for) a litle season.

4 And I sawe thrones, and they sate vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the worde of GOD, and which had not worshipped the beast, neyther his image, neyther had taken his marke vppon theyr foreheades, nor in their handes, and they lyued and raigned with Christe a thousande yeeres.

5 But the other of the dead men did not lyue agayne, vntyll the thousand yeeres were finished. This is the fyrst resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on suche the second death hath no power, but they shalbe the prestes of God, and of Christe, and shall raigne with him a thousand yeeres.

7 And when the thousande yeeres are expired, Satan shalbe loosed out of his prison:

8 And shall goe out to deceiue the nations which are in the foure quarters of the earth, * Gog and Magog, to gather them togeather to battayle: whose number is as the sand of the sea. Ezech.39.2.

9 And they went vp in the playne of the earth, and compassed the tentes of the saintes about, and the beloued citie: and fyre came downe from God out of heauen, and deuoured them:

10 And the deuyl that deceiued them, was cast into a lake of fyre and brimstone, where the beast and the false prophet shalbe tormented day and nyght for euermore.

11 And I sawe a great whyte throne, and him that sate on it, from whose face fledde away both the earth and the heauen, and their place was no more found.

12 And I sawe the dead both small and great stand before God: and the bookes were opened: and another * booke was opened, whiche is (the booke) of lyfe: and the dead were iudged of those thynges whiche were written in the bookes, accordyng to their deedes. Apoc.3.5. and.21.17.

13 And the sea gaue vp her dead whiche were in her: and death and hell deliuered vp the dead whiche were in them: and they were iudged euery man accordyng to his deedes.

14 And death and hell were cast into the lake of fyre: this is the second death.

15 And who so euer was not found written in the booke of lyfe, was cast into the lake of fire.

The.xxi.Chapter.

8. 14. The blessed estate of the godly, 27. and the miserable condition of the wicked.

AND I sawe a newe heauen, and a newe earth: * for the first heauen and the first earth were banished away, and there is no more sea. Esai.65.17

2 And I Iohn sawe the holy citie newe Hierusalem come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the tabernacle of God (is) with men, and he wyll dwell with them, and they shalbe his people, and GOD him selfe shalbe with them, and be theyr God.

4 And * God shall wype away all teares from their eyes, and there shalbe no more death, neyther sorowe, neyther crying, neither shall there be any more payne: for the former thynges are gone. Esai.4

5 And he that sate vpon the throne, sayde, * Beholde, I make all thynges newe. And he sayd vnto me, Wryte, for these wordes are true and faythfull. Esai.43

6 And he sayde vnto me, It is doone: I am Alpha and Omega, the beginnyng and the ende. * I wyll geue vnto him that is a thyrst of the well of the water of lyfe freely. Apoc.1. and.22.1

7 He that ouercommeth, shall inherite all thinges, and I wyll be his God, and he shalbe my sonne.

8 But the fearefull, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fyre and brymstone: which is the second death.

9 And there came vnto me one of the seuen angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hyther, I wyll shewe thee the bride, the lambes wyfe.

10 And he carried me away in the spirite to a great and hygh mountayne, and he shewed me the great citie holy Hierusalem, descendyng out of heauen from God,

11 Hauyng the glory of God: and her shinyng (was) lyke vnto a stone most pretious, euen lyke a Iasper, cleare as Crystal:

12 And had a wall great and hygh, and had twelue gates, and at the gates twelue angels, and names written, which are the names of the twelue tribes of Israel.

13 On the East side three gates, and on the North side three gates, and towardes the South three gates, and from the West three gates.

14 And the wall of the citie had twelue fundations, and in them the twelue names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the walles thereof.

16 And the citie lyeth foure square, and the length was as large as the breadth: and he

the length was as large as the breadth: and he measured the citie with the reed twelue thousand furlonges, and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, and fourtie, and foure cubites, by the measure of man, that is, of the angel.

18 And the building of the wall of it was of Iasper, and the citie was pure golde lyke vnto cleare glasse.

19 And the fundations of the wall of the citie were garnished with all maner of precious stones. The first fundation was Iasper, the second Sapphyre, the thirde a Chalcedonie, the fourth an Emeralde,

20 The fifth Sardonyx, the sixth Sardius, the seuenth Chrysolite, the eyght Beryl, the nienth a Topas, the tenth a Crysophrasus, the eleuenth a Iacinct, the twelfth an Amethist.

21 The twelue gates were twelue Pearles, euery gate was of one Pearle, and the streete of the citie was pure golde, as it were shining glasse.

22 And I sawe no temple therein. For the Lord God Almighty, and the Lambe are the temple of it.

23 *And the citie hath no neede of the Sunne, neyther of the Moone to lyghten it: for the glory of God did lyghten it, and the Lambe is the temple of it.

24 *And the nations of them whiche are saued, shall walke in the lyght of it: and the kynges of the earth doo bring their glory and honour vnto it.

25 *And the gates of it shall not be shut at all by day: for there shalbe no nyght.

26 And they shal bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wyse enter into it any vncleane thyng, neyther what so euer worketh abomination, or (maketh) lyes: but they only which are *written in the Lambes booke of lyfe.

The.xxii. Chapter.

1. The riuer of the water of lyfe. 9. The angel wyl not be worshipped.

AND he shewed me a pure riuer of water of lyfe, cleare as Crystal, proceeding out of the throne of GOD, and of the Lambe.

2 In the middest of the streete of it, and of eyther side of the riuer (was) there wood of lyfe, which bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withall.

3 And there shalbe no more curse, but the throne of God, and the Lambe shalbe in it, and his seruantes shall serue him.

4 And they shall see his face, and his name (shalbe) in their foreheads.

5 *And there shalbe no nyght there, and they neede no candle, neyther lyght of the Sunne, for the Lord God geueth them lyght, and they shall raigne for euermore.

6 And he sayde vnto me, These sayinges are faythfull and true. And the Lorde God of the holy prophetes sent his angel to shewe vnto his seruantes the thinges which must shortly be fulfylled.

7 Behold, I come shortly: Happy is he that keepeth the sayinges of the prophesie of this booke.

8 I Iohn sawe these thinges, and heard them. And when I had heard and seene, I fell downe to *worshyp before the feete of the angel, which shewed me these thinges. Apoc.19.10

9 Then sayth he vnto me, See thou doo it not: for I am thy felowe seruant, and (the felowe seruant) of thy brethren the prophets, and of them which keepe the sayinges of this booke: but worshyp God.

10 And he sayth vnto me, Seale not the sayinges of the prophesie of this booke: for the tyme is at hand.

11 He that doeth euyll, let him doo euyll styll: and he which is fylthy, let him be fylthy styll: and he that is ryghteous, let him be ryghteous styll: and he that is holy, let hym be holy styll.

12 And behold, I come shortly, and my reward is with me, *to geue euery man accordyng as his deedes shalbe. Rom.2.6.

13 I am Alpha and Omega, *the beginnyng and the end, the first and the last. Esai.41.6. and.44.6.

14 Blessed are they that doo his commaundementes, that they power may be in the tree of lyfe, and may enter in thyough the gates into the citie.

15 For without (shalbe) dogges, and inchaunters, and whoremongers, and murderers, and idolaters, and who so euer loueth or maketh leasinges.

16 I Iesus sent myne angel, to testifie vnto you these things in the Churches. I am the roote, and the generation of Dauid, and the bryght mornyng starre.

17 And the spirit and the bride say, Come. And let him that heareth, say also, Come. *And let him that is a thirst, come. And who so euer wyl, let him take of the water of lyfe freely. Esai.55.1.

18 I testifye vnto euery man that heareth the wordes of the prophesie of this booke, yf any man shall adde vnto these sayinges, God shal adde vnto him the plagues that are written in this booke.

19 And yf any man shall take away from the wordes of the booke of this prophesie, GOD shall take away his part out of the booke of lyfe, and out of the holy citie, and from the thynges whiche are written in this booke.

20 He which testifieth these thynges, saith surely, I come quickly. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christe be with you all. Amen.

FINIS.